The CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

Bless the Lord, O my soul:
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving kindness and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagles.
Bless the Lord, all his works
In all places of his dominions,
Bless the Lord, O my soul.

Psalm 103

Vol. LX. NOVEMBER, 1926 No. 11

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth Street, - - Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

> *"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"*

THE CHRISTIAN STATESMAN

(Founded in 1867)

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SPECIAL TERMS TO CANVASSERS

THE CHRISTIAN STATESMAN

PUBLISHED MONTHLY AT $2.00 THE YEAR

209 Ninth Street, Pittsburgh, Pa.

EDITORS:

WILLIAM PARSONS RICHARD CAMERON WYLIE

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Where Thanksgiving Is Possible

IDEAS create an atmosphere. Each makes its own, in which the normal emotions develop or wither; in which motives exhaust themselves or bear fruit in action.

Men wonder today why Thanksgiving Day means so much less to us than to our forefathers and not only less, but something different. The change is not indicated by the presence of the sport feature of the celebration and the distinguishing religious features of the day. Both of these were present from the beginning. The change is indicated in the perspective; in the relative estimation of the two features.

May not the change that has come over the day find its true explanation in the changed idea of God, which is prevalent in the intellectual life of the nation.

It is easy to be thankful to the God of the Bible, but who feels any gratitude toward evolution, or stops to be thankful to a stream of tendencies, or an infinite, an absolute, or any sort of a pantheistic god.

The modernistic, deistic, evolutionary idea of God, creates an atmosphere of impersonality. In that atmosphere gratitude withers and thanksgiving falls like frost bitten fruit.

To restore again the real spirit of Thanksgiving Day, wherein the day shall express our gratitude in worship, in the home feast day, enlivened perhaps by merry making and sport, we must first restore to the minds of men the conception of the God and Father of our Lord Jesus Christ.

The God, who is a personal spirit, infinite, eternal and unchangeable in his being, and all his attributes; who is greater than the universe he has created; who, while upholding the universe in its entirety, does it with a knowledge of details so infinite, that not even a hair can fall from one of his creatures, or a sparrow fall to the ground, without his knowledge and permission.

Believing in such a God, all good things are regarded as his personal gifts. Though Satan may bring them, it is God who sends them. Even the evil things of life have their uses and by His providential intervention work out for the good of those who love Him.

Such a belief, is the creator of the atmosphere in which thanksgiving comes to its perfection. This idea of God is determinative of the entire Christian

faith and life. When it comes again to be the unchallenged, universally held thought of the church, Thanksgiving Day will come to its glory again.

Some may ask, what the significance of this thought is to the National Reform Association and the readers of the Christian Statesman. The answer is, that this conception of God which furnishes the spiritual atmosphere in which one can repeat the 103d Psalm, is also the idea of God that lies at the foundation of the National Reform movement. Change that idea and secularism becomes as inevitable as the sequences of natural law.

It is an essential part of our work today, to teach and apply that great focal idea of all Christianity, a personal, infinite, transcendent, immanent Spirit, who created, upholds and governs the universe.

Perhaps we have assumed too naively, that the churches will care for these foundation stones of religious life, and that this part of the teaching work can be left to her. If so we need to revise our assumptions, and take up the work of caring for the foundations ourselves, lest our structure fall with the old spirit of Thanksgiving.

It is useless to teach a man that all power and authority is derived from God, if his idea of God is a "principle." It is futile to teach one that Jesus Christ is God's ordained ruler of the nations, if his conception of Jesus is simply that of a supremely God conscious man, who departed from this world two thousand years ago as other individuals of his generation did.

Christianity is a religion based on facts, and definite ideas, and thanksgiving is but one of the fruits of these facts and ideas as they germinate in the mind. They are like seed in the ground, take them away and the life is barren in spite of emotions and will. Change them and you change the harvest. Plant and cultivate them and you get the virtues and graces of Christianity.

As this day again approaches, we should teach ourselves, our children, our friends and many of our fellow professors in Christianity to sing:

"Blessed be the God and Father
Of our Lord Jesus Christ
Who hath blest us with all spiritual blessings,
In heavenly places in Christ."

It is this "God and Father of our Lord Jesus Christ" that the Mayflower Pilgrims thanked in the midst of their sorrows and privations. What their country is today, testifies to the fact that their faith was as timely and rational as that of Abram, who looked for the city that hath foundations whose builder and maker is God. This is the God we should believe in and thank today.

There the analogy between us and the Pilgrims ceases. What privations cloud our vision of the blessings today? These blessings are so vast and varied that they make the harvests of the Pilgrims look pitiable and mean. Would that our sense of gratitude to God had grown as our blessings and our thankfulness as his lavish gifts.

NOTES BY THE WAY

DR. LUTHER E. LOVEJOY, President of the United Stewardship Council of the Churches of Christ of the United States and Canada, estimated that American churchmen gave $648,000,000 to religion last year. His figures were based upon totals compiled for the Protestant Churches, and estimates made of the Catholic and Jewish faiths.

THE Mexican Government protested to the United States against the action of Representative James Gallivan of Boston, who is accused of sending copies of a speech he made in Washington, in which he bitterly attacked the Mexican Government, to Americans living in Mexico, and with using the Congressional frank for that purpose.

The Mexican Government protested on the ground that Mr. Gallivan's action violates the postal agreement between the United States and Mexico.

This is the same sort of a performance as the Caruana affidavit. It illustrates the fact that Roman ethics are not the moral standards of Protestants and never can be.

PRESIDENT COOLIDGE has let it be known that he has no sympathy with the proposals made in different parts of the country, for referenda on the modification of the Volstead Act and the Eighteenth Amendment.

MAY MOORE DUPREZ, a London actress set an unusual mark for that profession when recently she refused to use coarse or profane language in the lines furnished her. Her audience supported her by an ovation which showed unqualified approval.

THE South African Outlook carries the following, concerning the race prejudice that inspired recent legislation in the Union Parliament. "Do those who wish to keep the Nigger in his place" ever ask themselves what that place will be on the other side of the veil? Am I sure that God really cares for me and not for him? Is it possible that the words of our Lord may come true for him and for us:

"The last shall be first and the first last?"

We think a frequent asking of that question by all of us, as we confront other races would be a wholesome Christian discipline.

PUNCH, the famous illustrated comic weekly of London, England, has announced that it will no longer take liquor advertisements. In this respect it is following by about 25 years, the course of reputable American publications. This is probably not because the owners are dry, but business sense avoids trampling upon the sensibilities of its best readers. Prohibition is coming there as it did here, slowly step by step. One wonders when these ads will disappear from the railroad tickets and post office money orders.

LAST week two men drove an automobile from San Francisco to New York in 83 hours and 12 minutes. This is less time than the distance is covered by the fastest regular trains scheduled. An average of more than 40

miles an hour was maintained. Since it must have been necessary frequently to slow down to 15 or 20 miles, the maximum speed on the trip must have been greatly in excess of the average.

It is very evident that they violated the speed laws of every state through which they passed. It is now up to every state to vindicate their laws by asking the extradition of these law breakers. If they don't, how in conscience can they complain of their own boys and girls when they hit the road at fifty or sixty miles.

DRY forces, under the leadership of Wm. G. McAdoo, won a decisive victory in the Democratic Convention of California, on September 22nd, when they adopted a dry plank in the State platform. This resolution endorsed the State Prohibition enforcement law, and condemns the effort to repeal it by initiative in the approaching election.

NO doubt the Prohibition leaders of New York State are quietly turning over in their minds the old proverb, "Give me an ass that will carry me, in preference to a horse that will throw me."

They probably think this, whether looking at the Republican party organization, or at the Presbytery of New York, which recently passed a resolution favoring law enforcement, but refused to disapprove the State referendum, because foresooth that would be meddling with politics.

WALTER SCHUECKING, Ll.D., has been appointed to occupy the new chair of International Peace, in Kiel University, Germany. He is one of the judges of the Hague Court of Arbitration, was *persona non gratia* to the Hohenzollern reign, and one of the leaders of Germany in her present endeavors to create a lasting basis of World Peace.

ONE of the unfortunate results of the civil war in Ireland, was the weakening of the Protestant elements in the South of that island.

One piece of work largely supported by Protestants, though launched by a Roman Catholic, Father Matthew, was the Father Matthew Memorial Hall in Dublin. This was devoted to temperance work, especially total abstainance work. Appeal has reached us for financial help to clear off a debt of about $15,000 and carry on the work. Such objects probably receive little more encouragement from the Roman hierarchy in Ireland, than Prohibition does in this country.

BETWEEN September 1, 1925, and July 1, 1926, more than 1000 places of business in the Chicago Prohibition district were padlocked, 1408 doctors' permits to write liquor prescriptions were revoked, and the permits of 421 druggists to sell on prescription taken from them.

ARCHIE W. MOSS, an evangelist of Kentucky, and the woman who was leading the choir in an evangelistic meeting in August were shot down by moonshiners. His offense was that he denounced these law violators in the meetings.

CANBERA, Australia's new District of Columbia, is to be dry. This area, set aside for the dominion Capital, contains 900 square miles. This prohibition includes manufacture, sale, importation and consumption within the district.

THE agreement recently established with Great Britain by General L. C. Andrews, for cooperation in the suppression of smuggling, went into effect September 29th. A. L. Anslinger, Consul in the Bahama Islands, was placed at the head of the bureau which has been set up to carry out the agreement. Already, several important captures have been made by the coast guard upon information furnished through this bureau.

NEW regulations concerning the purchase of communion wine lately established by Lincoln C. Andrews, reduced by three-fourths the amount of wine consumed in the recent Hebrew New Year celebrations as compared with a year ago. This is highly gratifying to the religious element of this race, as well as to all other real Americans.

MISSOURI wets brought on more of a fight than they reckoned for, when they launched their referendum on the Volstead Act. Now they are urging their supporters not to vote on this issue. Whether this is camouflage or fear of their own tactics will be determined by the coming election.

PRACTICAL joking and spectacular stunts or even careless risks that jeapordize the lives of others received legal condemnation in a recent decision of a New Jersey shore resort judge, who fined an over venturesome swimmer after the life guards had rescued him, on the ground that by venturing out in a heavy sea, he had needlessly jeapordized not only his own life, but the lives of the guards.

ADVANCE programs have been issued by the Worlds Alliance for International Friendship for an International Goodwill Conference, to be held in Pittsburgh, Pa., November 10 to 12. There are to be eight sessions with an array of nationally known speakers that ought to prove of great attraction.

MUCH complaint has been made because the Federal Government poisons alcohol in denaturing it, and numbers of people who try to reclaim it suffer severely from their experiments in drinking it. Instead of these complaints causing a cessation of this rule, the department has increased the strength of the poisons and added a volatile substance with an evil odor that cannot be eliminated by redistillation, as a warning to all of the poison. This rule goes into effect January 1st.

TEN thousand dollars has just been given to Boston University, to found a lectureship exclusively upon the Constitution of the United States. The purpose is to stimulate study of the Constitution, its antecedents, history and doctrines, together with the results and implications of it. The lecturer is to be chosen annually and is to be the most widely known authority upon the subject. The lectures are to appear subsequently in book form.

PRESERVING historic sites and memories by tablets attached to new buildings is becoming more the custom as the old land marks are replaced by newer structures in the development of our cities. A building recently erected on the site of the First Evangelical Lutheran Church of Pittsburgh, Pa., contains a fine historical tablet. The latest of such memorials reported is one erected by the United Gas Improvement Company to commemorate the composing of the well known hymn, "He leadeth me." It begins with the verse

He leadeth me, O blessed thought
O words with heavenly comfort fraught,
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

Beneath this verse it records that on this site, stood the residence of the Rev. James H. Gilmore, in which he was living when he composed this hymn.

WHENEVER the decent citizens of any city start a crusade to clean up the town and begin to make it uncomfortable for negligent or corrupt police, some liberal preacher is sure to try to draw a red herring across the trail by launching a tirade against the Church for failing to do her duty in teaching the denizens of the underworld the ways of righteousness and religion, saying "save these peoples' souls and you will solve the social problem." Pittsburgh is no exception to this rule. But these people never tell us how the Church can teach people that won't be taught and save the souls of those who hate and avoid the Church. Of course, common sense follows the Biblical rule that the Law is the schoolmaster to bring to Christ. First apply the law and then help everyone who wants to come back. We all know that if every parent taught aright his own children and every person would listen to the Church all would be well, but they won't. So the law must act.

WHEN a workman blames his tools or a police officer blames the laws which he is failing to enforce, the alibi may be a sedative to his wounded feelings, but neither convinces the public that demands good work. That is the impression that seems to have been made by Director of Public Safety Clark, of Pittsburgh, Pa., when from the pulpit of one of the churches, he justified his failure to suppress vice in the city by affirming that the laws were too weak, the police magistrates too lenient, the newspapers too slanderous and the vice crusaders too fanatical. Our judgment is that either intellectually or morally this Director is not big enough for his job.

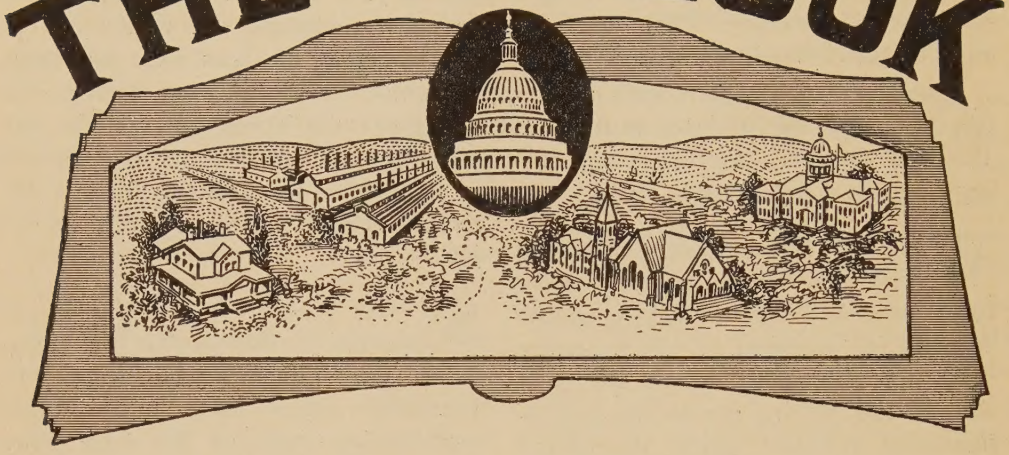
SOVIET Russia has taken to the air in order to disseminate her propaganda of communism. To prevent this Roumania turns loose her military broadcasting work on the same wave length. This makes it impossible for receivers to hear it.

IT was regrettable that the spokesman of the President at the Eucharistic Congress should have thought it necessary to speak of 'tolerance' for any religion in this country. The term is offensive. Any religion worthy the name may be observed in this land without molestation. The only intolerance here is that of the anti-religionists who were against every religion but mainly Christianity.

True Christianity does not seek to usurp the power of the State, nor make alliance with anti-Christian forces. Sometimes religion has been used as a cloak to cover imperialistic designs—not the imperialism of truth, but of an organization. When used to that end, it will always encounter resistance. But for religion as the worship of Almighty God, the search to know His will, and the conduct of human relations in the spirit of righteousness, there will never in this country be any want of freedom.

—*Dearborn Independent*

THE OUTLOOK



SPRITUALLY MINDED

In response to the question recently propounded by a paragraph writer, "What is the best book you have read recently?" Educators replied with such titles as "Franz Liszt," by Pourtanes, "Dance of Death," by Havelock Ellis. A big business man James S. Crutchfield, President of the American Fruit Growers Inc., answered, "The Doctrine of the Fatherhood of God," by Dr. Shaw of Halifax.

The impression this makes upon us is, that big business which is big service, as we know Mr. Crutchfield's is, does not depress the spiritual in man nearly so much as the intellectual atmosphere which today is so thoroughly saturated with pantheism, mechanism, materialism and paganism. It is these noxious vapors of the educational world, rather than any depressing worldliness, that is Christianity's danger today. We rejoice whenever we see a big business man who is succeeding in both business and keeping his soul in contact with God.

A COMMENDABLE EXAMPLE

The Superintedent of Public Schools of Cambridge, Ohio, recently presented the following to the teachers of that flourishing Ohio city.

The City of Cambridge is predominantly a Christian city. All persons who have been recommended by the Superintendent to become teachers have indicated affiliation with some church. There is an established custom here that reading the Bible must be a part of each opening exercise. This custom is highly desirable where such homogeneity exists and should be continued. Teachers are cautioned, however, to avoid giving any sectarian warp to such reading and to avoid any sectarian controversies.

There are many beautiful passages of Scripture such as are found in Proverbs and Psalms, that are self-explanatory and that need no interpretation by any teacher and about which there can be no differences of opinion. Such passages are well adapted for reading in the public schools and many of them should be committed by the pupils under the teachers direction. There is nothing

more beautiful in all literature than some of these.

Many of the Pilgrims came to this country for the express purpose of obtaining religious liberty and of finding here an opportunity of bringing up their children in their own faith. The founders of our government have guaranteed such religious liberty to all of us who have come after them. It is therefore, not only very important that every child should read and hear in school the parts of the Bible about which there can be no controversy, but it is also important that he shall receive just such, and only such sectarian education as his parents may choose. Such divers sectarian education can obviously be accomplished in the home and in the church.

I, therefore, urge every teacher to continue to follow the established custom of Bible reading in the Cambridge schools also to lend every possible cooperation to the religious instruction of the children in the churches of all denominations. Secular education without religious education would be incomplete, and might become a menace rather than a blessing.

The above was read at a meeting of the teachers in September 1924 and 1926.

Yours very truly,

HUGH R. HICK.

LAWFUL LAW ENFORCEMENT

Reformers who are careless of the law in doing their work, received a gentle hint from an incident in New York City recently.

A housewife asked a policeman to take away a stray, sick kitten that had taken refuge on her back porch. The policeman put the kitten in the garbage can and forgot it and it died there.

One of the Humane Society agents heard of this and threw the kitten on the street to compel the policeman to remove it, and haled him into court and he was fined $10 for cruelty to animals. The policeman in turn, had the agent arrested for throwing dead animals on the street and he was fined $25. Both, of course, were in the wrong and perhaps deserved what they received, but a sensible, peaceable co-operation between these two branches of the police organization would have saved both. Nothing is gained by anyone, when policemen of different branches of the service get uppish with one another, and careless of the law in doing their work.

The lessons of patience, courtesy, strict observance of the law and scrupulous regard for the rights of offenders, are needed in most American police forces. There is too much inclination to be puffed up with a sense of superiority, through the possession of "a little brief authority." This often makes them aggressively officious and offenders, especially unintentional offenders, resent it keenly. There has been considerable improvement in this matter in the last ten years, but there is still room for more.

A NECESSARY POWER

Governor Smith's action in ousting the officials of Saratoga County, N. Y., because they did not enforce the laws against race track gambling; Governor Donahey's similar dealing with the city officials of Steubenville, Ohio, because they did not enforce the laws against vice and liquor selling, bring out the fact that this is a power every State should give to its Governor. It was the one power that enabled the State of Kansas to defeat the liquor forces twenty-five

years ago. A certain wet sheriff of Leavenworth, Kansas, in former years, when asked, "do you enforce the Prohibition Law?" replied, "I surely do. Wouldn't you, if the boot was against your back, and you wanted the office?"

Had Governor Pinchot been given such power, the nation would have been saved the disgrace of a law-breaking law-defying celebration of the nation's one hundred and fiftieth birthday.

General Butler would never have been fired from Philadelphia for enforcing the law, and Mayor Kline would be more active today, in worrying the underworld, instead of sneering at the efforts of citizens who are trying to clean up their city.

OUR NEW SUPERINTENDENT

October 6th, saw the advent into the National Reform Association offices, of the new office superintendent, in the person of Miss Gladys Willson, of Rock Island, Ill.

Miss Willson atended Monmouth College and the Augustana Conservatory of music at Rock Island. She has held the position of Assistant Purchasing Agent of the Illinois Oil Company, at Rock Island for several years.

She comes to the Association with a knowledge of our work acquired from family connection with it extending through many years, developed by the genuinely Christian education which Monmouth gives, and a business training which involved many things akin to the work of the Association.

Miss Willson will have the management of the Speakers' Bureau of the National Reform Association as successor to Rev. J. M. Tibbetts, D.D., who has been transferred to the lecture force, where the Association felt that it could more profitably use his fine speaking abilities.

Miss Gladys M. Willson

Miss Willson is a young woman of pleasing personality with whom all the friends of the National Reform Association will be delighted to deal, in carrying on the work. Hereafter all correspondence concerning field work, speakers, conferences and institutes, should be addressed to her at the offices.

"At a time when nothing which is not revolutionary in some way or other can expect to attract much attention, I have not been revolutionary in my writings. The revolutionary spirit is mighty convenient in this that it frees one from all scruples as regards ideas."

—Joseph Conrad

THE GROWING RECORD OF RED CROSS SERVICE

Back of the Red Cross appeal for membership this year during the Annual Roll Call from November 11th to 25th, is a growing record of nation-wide and international service in the name of the American people.

One of the primary responsibilities of the Red Cross is the disabled veteran, the men still in service, and the families and dependents of both.

In the past year, the Red Cross has assisted an average of nearly 80,000 disabled veterans and their families every month; as well as the 242,000 men now in service at home or on foreign tours of duty.

In 62 disasters which struck the country during the year, the Red Cross was the directing agency of relief, while it served in behalf of the United States in 15 disasters abroad.

During the same period, an average of 835 Red Cross Chapter nurses instructed thousands in public health, including care of the sick in the home. The Red Cross Life Saving Service taught 27,000 persons water rescue methods, while 19,000 received instruction in first aid in accidents. Instruction in proper food in its relation to health was given 114,000 children, and 4,000 adults. Thousands of volunteers assisted in all these services. Especially important is the fact that more than 60 percent of all Braille transcribing of reading material for the blind is done by Red Cross volunteers.

Volunteers in the Motor Corps and other services are daily assisting in Red Cross work. The Motor Corps transports veterans and others from hospitals to entertainments for their benefit; transports relief workers in times of disaster, and assists other Red Cross workers to cover more territory in their rounds.

The Red Cross expended a total of $4,020,000 for service to disabled veterans, men still in service, and the families of both in the past year. The expenditures in this and other services to the country along many separate lines of endeavor, reached a grand total of $11,876,000 for the year ending June 30, 1926.

The fact that the work of this peacetime organization is made possible through membership of the people emphasizes the importance of joining the American Red Cross during Roll Call.

RUSSIAN MARITAL CONDITIONS

In spite of all the commendatory things Sherwood Eddy and Kirby Page, are urging upon the people of the United States as reasons why our government should recognize the Soviet Government of Russia, they are compelled to acknowledge the fact that this government is making a sorry mess of its family and marital matters. An article in the Atlantic Monthly for July gives us a glimpse of the following facts which reveal how they are headed back toward barbarism:

The public prosecutor urging a bill to abolish all registration of marriages and legalizing any sort of co-habitation.

Declaring that "free love" is the ultimate aim of a socialistic state, in which marriage shall be free from any kind of obligation.

The woman ambassador of this state defending the law, so that a man might have one registered wife, and as many unregistered as he chose to support.

A league of communistic youth, whose slogans are "Chastity is bourgeoise prejudice, "Down with shame," "Down with innocence."

One man with twenty wives, women drawing alimony from several men, wives becoming farm hands as Josh Billings once portrayed our Mormondom. Wild children, alimony children, so increasing the burden on the state. A proposal up to start an insurance fund of 60,000,000 rubles to take care of the children of free love.

And the natural increase of assaults, murders and suicides which grow out of the inevitable jealousies and disappointments of such lawless life.

All this makes up a picture sad to contemplate, and compels Christians to pray and hope that there soon may be such a revival of genuine religion in the Old Orthodox Church, as will put the fighting spirit into the peasants of this afflicted country, that they will fling off this despotism which is socially destroying them, even if for the moment it may be galvanizing its economics into the semblance of life.

SHORT CUTS TO JUSTICE

Courts of justice in a number of states are encouraging certain classes of offenders to waive their rights to a jury trial and leave the judgment entirely to the presiding judge. This has been found to work to the advantage of all concerned. In a few states the courts are opposing it on the ground that it will tend to undermine constitutional rights.

Under former conditions, it might have been wise to make jury trials mandatory, but under present conditions of publicity, increased intelligence, ease of appeal and an improved humanism, it would seem that it is sufficient protection to any man's constitutional rights to make it optional. The saving of time and expense, the suppression of viciously emotional oratory, the more trained mind in judging, the saving of citizen's time in reducing jury service and the probable increase of justice for society, seem to be advantages sufficiently weighty to justify the universal adoption of this plan in all our courts.

A FRANK AVOWAL

Tensard De Wolf, formerly judge of the Municipal Morals Court in Pittsburgh, in an interview in the Gazette Times recently said:

"Public officials in general try to give the majority of the people what they want. By majority, I mean persons in-

terested in public affairs and not the total population."

That excludes from consideration the aged, the infirm, those disenfranchised on account of changing residence, all under 21 years of age, mothers temporarily prevented from voting, and the stay-at-home busy business folk, as well as the indifferent elite.

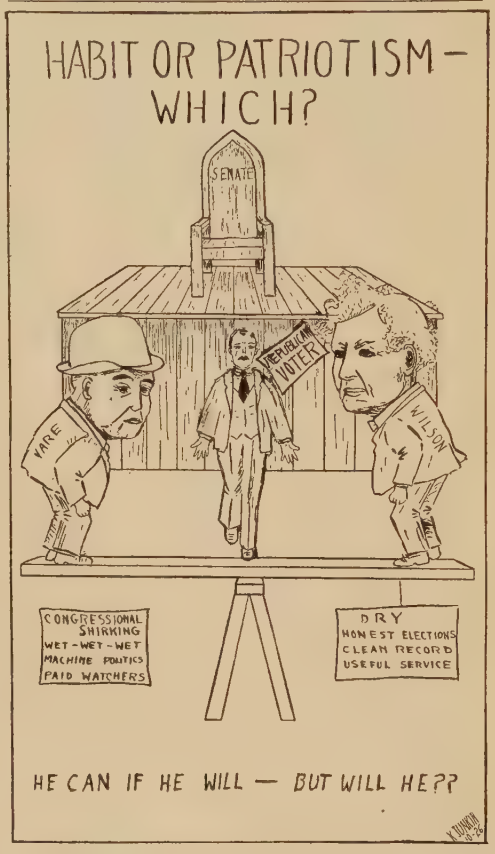
It includes just active voters, those who never go to the polls except when induced to do so by personal considerations, and the coyotes of sport and vice, who can, like that creature of the wilds sound like twenty howlers at once.

If America is ever wrecked, it will be because this idea is accepted as right and proper by the rank and file of the people.

This frank avowal, is one thing that ought to jar the Christian and near Christian, stay-at-home voters, out of their complacency. Their interests are simply not on the map for the average politician.

SESQUI DEFICIT

As the Sesqui-Centennial Exposition turns into the quarter stretch, it finds itself beaten by a $15,000,000 deficit. Slow in getting ready it tried to entertain a nation-wide organization before the exposition was fit to be seen; then it insulted the 30,000,000 of Sabbath respecting, decency loving people of the United States by opening on the Sabbath in defiance of the law, breaking its contract with the State of Pennsylvania, under which it received $750,000; defying court orders to close, and seeking protection of Philadelphia controlled courts; and staging a world's champion prize-fight whose films are barred from interstate commerce, and then expected this 30,000,000 of its best supporters to flock there and spend their money. Such bone-headed leadership as Mayor Kendrick, and his gang have furnished, ought to feel thankful that they only face a $15,000,000 deficit.



LEGAL BLINDNESS

"Legal blindness," was the way the Federal Court of Appeals, designated the peculiar mental processes of the Lower Court in the Fall—Sinclair Teapot Dome case. The Lower Court found no fault with the contract and exonerated Fall and Sinclair and held the contract valid. The Court of Appeals invalidated the contract, censured the Lower Court and laid down this rule of law.

"Any contract made by a public official with a corporation or firm from which he accepts employment immedi-

ately after his retirement from office should be scrutinized closely. It relates back to, and tends to taint, the contract."

Should this become accepted law, it will do much to prevent corporations raiding the public service for men who are valuable to them only for what they know, through possession of the governments own exclusive knowledge.

MORE THOUGHT OF THE FAMILIES

The way of the transgressor is hard on his family. This was evidently in the minds of the Editorial Staff of the Pittsburgh Gazette Times, when they sent out the question. "Should prisoners or their families receive compensation for work done by prisoners, in either work-house or penitentiary?"

The consensus of opinion of those who replied is, that they should if they have families and the family received the wage directly.

It also opened up several questions such as the legal restrictions upon prison labor, the advantage of caring for the family in other ways than by compensation, and the likelihood of men who found it difficult to keep a job parking themselves upon the public, as a solution of the difficulty.

The encouraging thing about these answers is, they reveal the fact that all these people are thinking socially over such matters. It is a gratifying evidence of the value of present education.

NEW APPLICATION OF MEXICAN LAWS

Dr. Edward H. Thompson, archeologist and Swarthmore Chautauqua lecturer, has had his Yucutan ranch seized by the Mexican Government because they charge that he illegally brought to the United States archeological treasures which he discovered on his own property.

This is a new application of the mining laws of the new Mexican Constitution that may have to be thrashed out diplomatically as undoubtedly it is a retroactive application.

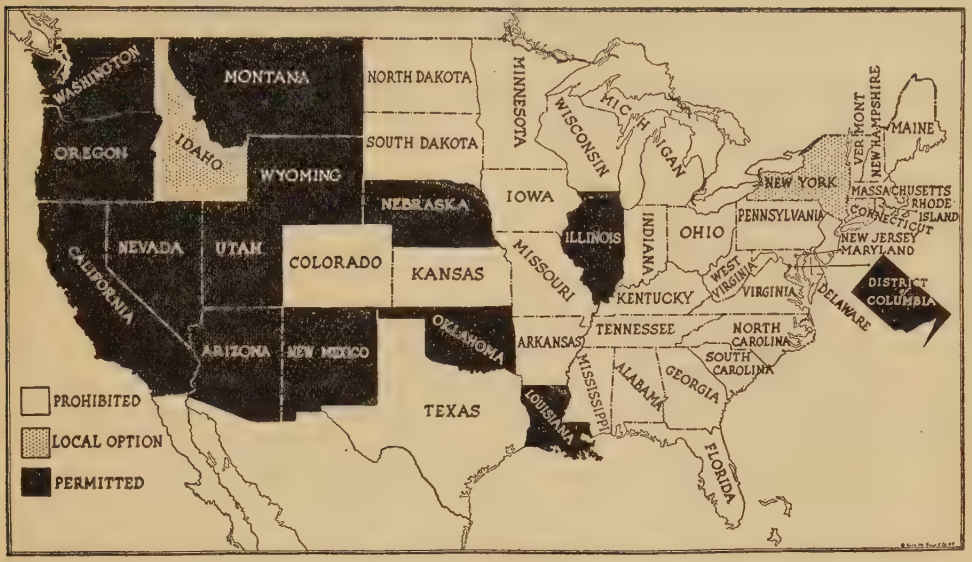
Dr. Thompson went to Yucutan, more than 40 years ago, at the request of Harvard University, and the American Antiquarian Society, of which he was a member, to study vestiges of the ancient Maya race.

Discovering Chichin-itza, one of the chief cities and religious centers of the old Mayan civilization, he bought the hacienda that included the site of the chief temple. The ranch house had been destroyed by one of the revolutions, and it was practically wild land. To support himself Dr. Thompson accepted the position of United States Consul at Progresso, and by the help of the Carnegie Foundation and the Field Museum explored this, his own property. From a well into which sacrificed victims were once flung, he secured some very valuable treasures which are now in the Field Museum. That Dr. Thompson was acting in good faith, none of his friends doubt. That either he or the Field Museum should turn this property back to the Mexican Government, does not at present appear as a course of justice.

In the past I have declared by conviction that our government rests upon religion; that religion is the source from which we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind.

—President Coolidge, to Boy Scouts

CONDITION OF THE SABBATH LAWS



We are indebted to the Rev. R. H. Martin, D.D., of the Presbyterian Board of Education, Department of Moral Welfare, for the above map which shows the present conditions of the Sabbath laws as they apply to the amusement problem of the nation. Several of the states which are black, showing that there is no law to prevent commercialized amusements on the Lords Day, like the state of Oregon, allow municipalities to close the day to all such desecrations by local enactment.

The chief force today working to break down the protection of law which the weekly rest day deserves and needs is the organized commercial amusements. They see in this day their chief harvest time and they are determined to get it. The chief reasons for opposing them and protecting the law we have and securing better laws are,

1 To permit these things on Sunday greatly increases the volume of labor which is necessary to cater to them. This deprives more men and women of their right to rest.

2 Granting them this additional day while denying it to serious business amounts to a subsidy. They don't need it.

3 At present the nation is depending largely on the churches to furnish the moral instruction necessary to develop a self governing people. This wide open policy places this work under an insurmountable handicap.

Just now the one point of conflict that is of interest to the whole nation is the attempt to secure a very moderate law for the District of Columbia. The Lankford Bill is before Congress and will either be rejected by the Committee or reported out at the coming session. It is opposed by the Moving Picture interests, the Atheists and the Seventh Day Adventists. So far they have more petitions against it than the Sabbath loving people have. There is just one way of reaching this, that is by petition.

Below is a form of petition that may be used by churches, lodges and individuals who will take the trouble to circulate it. Mail these petitions either to our office, Publication Building, Pittsburgh, Pa., or to Congressman Lankford in Washington.

PETITION

We, the undersigned citizens of ..... State of ....., representing the Sabbath loving people of this community, earnestly petition your Honorable Committee of Congress on The District of Columbia, having in charge the Lankford bill (House Bill #10,311) which aims to establish a very moderate regulation of the Sabbath for the District of Columbia, to report to Congress the said bill for consideration and passage at your earliest convenience. And we further pray that, in your individual capacity and as a committee, you use all reasonable means to secure its final passage.

Contributed Articles

THE "CRISIS" OF PROHIBITION

Much is being spread in prominent headlines on first page of the daily press about the so-called "Crisis of the Eighteenth Amendment." Even our religious papers are some of them voicing anxiety as to future of the prohibition movement, and temperance societies are apparently on the anxious seat because the "swan song" of John Barleycorn is so loud and strident. John was always cantankerous and self willed, as well as wily and dishonest, and had a way of fooling a good many of the people a good deal of the time, and now that he is at bay is making desperate use of those tactics. It is well known that one coyote can howl like a hundred in the silent night watches, and one magpie can chatter like a dozen. That is just what John Barleycorn is doing now. But do not let us "fash ourselves"—he cannot get away with it. Straw is easily blown away by the wind and "straw votes" mean nothing to sober minded well informed people, who remember that everywhere and whenever a modification of our laws favorable to the so-called "wet" element, has been put to the vote of the people at the regular polls, it has miserably failed, the majorities in favor of prohibition being always largely augmented instead of diminished.

Intelligent proponents of prohibition did not expect that all drinking would automatically cease with the passage of a law against it, any more than that murder, burglary, forgery or any other crime had been legislated out of existence. What did surprise them was finding the great extent to which the drink habit had already honeycombed society, as evidenced by the strangle hold the appetite for drink had upon otherwise reputable people. This was shown in the prices they were willing to pay, the risks they were willing to run from poisonous "moonshine," as well as the self respect they were willing to forfeit in becoming law breakers and the allies of criminals and anarchists at the behest of this unnatural appetite. These facts are the strongest argument that could be offered *for* prohibition—not *against* it.

If failure to enforce a law is argument for its repeal, then surely with the press teeming with increasingly bold and frequent robberies and murders, we should modify our statutes against such crimes and grant ameliorating privileges to those who find themselves under the necessity of thus preying upon society for profit or self gratification.

Much has been said and justly, of unequal enforcement of the laws, in that the rich and influential escape while the poor are convicted. But the silver lining to this cloud is that the class against whom the law is so enforced, is most benefitted by it, as their better fed and clothed families testify.

This is not the "crisis of prohibition," but the waterloo of the liquor traffic. It is making a blare of trumpets in the hope that the Jericho walls may fall, but its efforts will be futile because there is no "God of Israel" behind the blare.

ELLA BEECHER-GITTINGS.

MORMONISM UNDER THE SEARCHLIGHT. ITS FOUNDERS AND FRAUDULENT ORIGIN

We are receiving continual requests for information concerning Mormon propaganda. When we remember that two thousand Mormon missionaries are continually engaged in a proselyting campaign in America, that they are well supplied with plausibly worded literature, have numerous well appointed church buildings, and are backed by the tremendous financial resources of the Mormon Church in Utah; we can readily realize the need for accurate information which will serve as an antidote to the poison disseminated by the agents of Mormondom.

Apart from Dr. Nutting of Cleveland, the National Reform Association is the only organization which is conducting a definite and persistent campaign to counteract the Mormon mischief, and to safeguard the youth of the land from the pernicious influence of the self-styled "Latter-Day Saints."

To get a right undertsanding of this subject one needs to examine the foundation, discover how the cult originated and investigate the life and character and habits of those who organized the system. There have been many books written on this topic, but the most valuable are now out of print, else costly to purchase or are suited more for the student than the general reader.

The articles we are now presenting will, we believe, supply the needed information in a form suitable for student, pastor or public. Our readers can aid us in our efforts by directing the attention of their friends to this most important series of studies.

Three individuals are responsible for the origin of Mormonism. One of them was innocent of any fraudulent intent the other two were guilty conspirators. These three persons were Solomon Spaulding, Sidney Rigdon and Joseph Smith.

Solomon Spaulding was born in Connecticut in 1761, graduated from Dartmouth College in 1785, studied divinity, and for some years had charge of a church. In 1812 he was located in Conneaut, Ohio, where he had an interest in an iron foundry. He became greatly interested in the ancient mounds in that vicinity and conceived the idea of writing a novel founded upon the fanciful history of the mound builders. Mr. Spaulding came to Pittsburgh, Pa., with his family in order to secure a publisher for his story. A printer named Patterson, spoke well of the writing, but no one was willing to publish the book. The Spaulding family afterwards moved to Amity, Pa., where Mr. Spaulding died in 1816. From the testimony of those familiar with the Spaulding family, we find that Mr. Patterson, the Pittsburgh printer, gave helpful criticism and advice to Mr. Spaulding about his manuscript. Spaulding then decided to rewrite the story. The second manuscript remained in the office of Mr. Patterson while the earlier writing remained for a time in the possession of his widow. Howe, in his "Mormonism Unveiled," published in 1834, mentions the existence of these two Spaulding manuscripts, and the recovery of one of them several years ago corroborates his statement.

Sidney Rigdon was born in 1793, on a farm near Library, a hamlet a few miles south of Pittsburgh. Rigdon was an eccentric individual, unstable in his con-

victions, but evidently an orator of no mean talent as well as an omnivorous reader. For a time he was pastor of the First Baptist Church, in Pittsburgh, but was removed on account of his unorthodox teaching. He then associated with the Campbellites for a while and eventually made his home at Kirtland, Ohio, in which neighborhood he continued to preach as an undenominational exhorter. Rigdon was a frequent visitor to Pittsburgh, even before commencing his pastorate in the city and spent much of his time in Patterson's printing office. He frequently read the Spaulding manuscript and on one of his visits took unlawful possession of it. Joseph Miller of Amity, an intimate friend of Spaulding, testified that Spaulding told him that while he was writing a preface for the book the manuscript was spirited away and that a Sidney Rigdon was suspected of taking it. (The "Mormon Monster"-Folk).

Joseph Smith, the third in this extraordinary trio, was born in Sharon, Vt., in 1805. He was the fourth child of a family of nine. The family removed to Palmyra, N. Y., in 1816 in which neighborhood they resided until 1830, when the fake religion was launched. Smith's mother and grandfather were superstitious and credulous, yet sufficiently crafty to trade upon the credulity of their neighbors. Joe's doubtful gifts would appear to be hereditary. In a future article we will deal with the visions and tall stories of Joe's progenitors, many of which are recorded in the "History of the Prophet" by Lucy Smith, his mother.

Much important testimony concerning Joseph Smith is to be found in Pomery Tucker's "Origin and Progress of Mormonism" (1867). Tucker was born in Palmyra, and was well acquainted with Joe Smith, and all the Smith family as well as with Martin Harris, Oliver Cowdery, and other early notorious followers of Smith. He performed much of the proof-reading of the original edition of the book of Mormon and heard Sidney Rigdon preach the first Mormon sermon. As a resident in Palmyra his testimony connecting Sidney Rigdon with Joseph Smith in their unholy scheme of transforming Spaulding's "Manuscript Found" into the Golden Bible is invaluable. He shows that the mysterious stranger who visited the Smith's at intervals during the concoction and preparation of the New Bible was none other than Rigdon. This is what Tucker has to say:

"At this period in the life and career of Joseph Smith, Jr., or "Joe Smith," as he was universally named, and the Smith family, they were popularly regarded as an illiterate, whiskey-drinking, shiftless, irreligious race of people —the first named, the chief subject of this biography, being unanimously voted the laziest and most worthless of the generation. From the age of twelve years he is distinctly remembered as a dull-eyed, flaxen-haired, prevaricating boy—noted only for his indolent and vagabondish character, and his habits of exaggeration and untruthfulness. He was largely given to inventions of low cunning, schemes of mischief and deception, and false and mysterious pretentions."

Other residents of Palmyra have also testified to the indolent, dishonest and intemperate character of the Smith family, including Joseph, the first prophet, seer, priest, revelator and leader

of the Mormon Church. This is the man, the Mormons would have us believe, who was selected by God to reveal a new Gospel to the world. The very thought is blasphemy. Testimony from various sources could be submitted to show the lustful character of the Mormon Prophet. That provided by his own followers now in Salt Lake City will suffice. His own disciples supply us with the names of no less than seventeen women with whom he cohabited as wives. Debased himself, he degraded his followers. Unmentionable practices were incorporated as part of his church ritual and religious requirements. When his hide was likely to suffer at the hands of citizens whose sense of decency had been outraged, he induced the women whose honor he had ruined to perjure and lie, to save himself from justly deserved chastisement.

Corrupt was the character of the professed founder of Mormonism. Falsehood and fraud was the foundation upon which the "ism" was built. Contaminated at its very source the corruption runs through the entire system. This explains the repeated efforts on the part of the American Government to bring the system into line with accepted standards of morality and decency. Organized murders and massacres have been part of Mormon history. Law after law has been passed in an attempt to suppress the abominable practice of polygamy. Three times have laws been passed to legitimatize the unfortunate off-spring of polygamous unions in Utah. All these evils have resulted directly from Mormon teaching, evidence surely that Mormonism is not from God, but rather from the Devil, the father of lies.

HENRY PEEL.

DIGEST OF LAWS

Controlling Moral and Religious Education In the Public Schools

As in most pieces of progressive social work there are some who take a too pessimistic view of the conditions to be remedied, and others who are inclined to belittle the wrong conditions because of over estimation of what has already been accomplished.

It has been the purpose in compiling this digest of the laws which control moral and religious education, to help both of these classes of workers to an exact understanding of conditions as they exist in the United States.

We have divided these laws into three classes.

1. Those states which require the reading of the Bible in the public schools.
2. Those which simply permit it.
3. Those which forbid it.

Some of the states are seeking to go further than the bare reading of the Bible without comment. Several plans are being developed in different states with more or less success. Some of these are included in this digest. That this is a complete survey of these plans the author does not claim. Neither time nor facilities are at our command to collect, examine or tabulate the thousands of local endeavors and experiments that are being carried on tactfully by wise teachers who are anxious to do their full share of the work of producing a generation whose moral fiber will stand the strain of the wealth, complexity and luxury of our growing civilization. Enough of these will be included to give a hint of the possibilities of this work where school boards and the pub-

lic are intelligently sympathetic toward the aims of Christian educators.

Laws of the state which require the reading of the Bible in the Public schools.

ALABAMA

School Laws

Section 626. **Readings from Bible in all public schools required.—**

All schools in this State that are supported in whole or in part by public funds shall have once every school day, readings from the Holy Bible.

Section 627. **Report of teachers and certificate of superintendents.—**

Teachers in making monthly reports shall show on the same that they have complied with the preceding section, and superintendents of city schools in drawing public funds shall certify that each teacher under his supervision has complied with this and the preceding section.

Section 628. **Public funds, not paid unless Bible read.—**

Schools in the State subject to the provisions of this and the two preceding sections, shall not be allowed to draw public funds unless the provisions of this and the two preceding sections are complied with, and the State Superintendent of Education is charged with the enforcement of the provisions hereof.

DELAWARE

Sec. 1 **SCHOOL LAWS**

No religious service or exercise except the reading of the Bible and the repeating of the Lord's Prayer shall be held in any school receiving any portion of the moneys appropriated for the support of public schools.

Sec. 2

In each public school class room in the state and in the presence of its scholars therein assembled, at least 5 verses from the Holy Bible shall be read at the opening of such school, upon each and every school day, by the teacher in charge thereof; provided that whenever there is a general assemblage of school classes at the opening of such school day, then instead of such class room reading the principal or teacher in charge of such assemblage shall read at least 5 verses from said Holy Bible in the presence of the assembled schools as herein directed.

FLORIDA

School Laws

"All schools in this State that are supported in whole or in part by public funds are hereby required to have once every school day readings in the presence of each pupil from the Holy Bible without sectarian comment. Teachers in making monthly reports shall show on the same that they have complied with this section and county superintendents before drawing warrants on public funds, shall ascertain that the payee thereof has complied with this section."

GEORGIA

Constitution

Bible Reading in the Schools

The following amendment was passed in 1921: "Provided, however, that the Bible, including the Old and the New Testament, shall be read in all the schools of this State receiving State funds, and that not less than one Chapter shall be read at some appropriate time during each school day. Upon the parent or guardian of any pupils filing with the teacher in charge of said pupil in the public schools of this State a written statement requesting that said pupil be excused from hearing the said Bible read as required under this Act, such teacher shall permit such pupil to withdraw while the reading of the Bible as required under this Act is in progress. Such a request in writing shall be sufficient to cover the entire school year in which said request is filed."

IDAHO

Sec. 1. **School Laws**

That selections from the Standard American version of the Bible, to be selected from a list of passages furnished from time to time by the State Board of Education shall be read daily in all the Public Schools maintained and conducted by all the School districts of the State.

Sec. 2.

That teachers employed in all such schools shall at the opening of each morning session of such schools, read, without comment on interpretation, from 12 to 20 verses from the Standard American version of the Bible, to be selected from a list of passages designated from time to time by the State Board of Education. The selection may be prepared in advance, but the textual reading shall be rendered from the Bible.

Sec. 3.

The teacher shall not comment upon, interpret or construe any of the passages or verses read. In response to questions from any pupil or pupils calling for, commenting upon, or explanation, construction or interpretation of any of the verses or passages read, the teacher shall without comment refer the inquirer to his parents or guardian for reply.

(To be Continued)

EDITORIAL

THE THEORY OF THANKSGIVING

The Civil Government and not the churches is the sponsor for this holiday. It is the whole people as a citizen body and not as detached individuals who are called upon to give thanks to Almighty God for the year's blessings.

The men who originated this national holiday were profoundly convinced that, in its organized capacity, the nation and its government were institutions, ordained of God; that they were responsible to God and were blessed or chastened according to their obedience or disobedience to the law of God and their real service to mankind. No man of his time was more deeply imbued with these ideas than was President Lincoln. Benjamin Franklin in the address which he made before the Constitutional Convention when he introduced his resolution to offer prayer, expressed these convictions.

Thanksgiving day is an annual expression of such conviction. It is the calling together of citizens by the head of the nation, to publicly give thanks to God for his blessings upon the nation.

It is a day when we ought to forget the crimes of individuals, the evils of society, and think upon the blessings of God upon us as a nation, in spite of all these things, and publicly thank God for them.

There is no more appropriate way of observing this day than giving a part of it to this public religious expression of our gratitude, another part to the family festival in which our joy finds its truest expression. We are not among those who would exclude games and sports from this day, but they ought to be subordinated to the religious and domestic purposes for which it was founded. When so observed it will be the most distinctive American holiday of the year.

THE VALUE OF AMERICAN CITIZENSHIP

Like paper dollars, it is chiefly at home. France is demonstrating this by impressing naturalized citizens of the United States of French extraction and even their sons born in America.

The war of 1812 was fought chiefly over that point of trespass upon American rights. So far the government has gone no further than protesting against this practice and warning such citizens to study at home. No such demand has been sent as that which Roosevelt issued when he wired Algeria, "Pericardis alive or Rassuli dead." Yet these governments are more blameworthy than was Algeria.

This is their aggression. Algeria could not prevent it. She could only pay the ransom and make peace.

But then Algeria was a weak nation. Today, we are confronted by France, Poland, Italy, Greece, Roumania, Bulgaria, Holland, Denmark, Norway and Sweden, Belgium, Switzerland and Turkey, which all have laws of one sort or another, that claim a hold upon their nationals in spite of our naturalization. With none of these have we perfectly satisfactory treaties, upon this matter.

This is probably one of the danger spots in our international relations, it

only needs an aggression upon some American citizen, of foreign birth or extraction, who like Valentino is a popular idol, or influential enough, to fire the magazine of popular indignation, to bring on war which no one wants.

Several courses lie open. The first, is to negotiate satisfactory treaties upon this subject. But what nation wants to make treaties with the United States today? Probably no living man today would witness the ratification of that many treaties by the Senate. If they had real merit this body would probably prove what John Hay said about it. It would be the "grave-yard" of the best of them.

They might be made trading points in the final debt settlements with some of these nations, but that seems beneath the dignity of the nation that once said to France: "Millions for defence but not a cent for tribute."

We might retaliate by wholesale expulsion of their undesirable nationals, but these governments would probably care little about that.

Diplomatic relations might be severed and refused as they are today in the case of Russia until they came to our terms. How far it would be effective, no one can predict.

Economic pressure might be brought to bear upon them until they were ready to listen to reason and respect the claims of the United States for its citizens, but that is a two edged weapon that few of our people care to wield.

There remains then, only doing as Germany advised us before our entry into the World War, and the State Department suggests in its warning to all such citizens, stay at home, or last of all what no one wants, war.

It behooves every lover of peace and American dignity, to devote most earnest thought to this problem before it comes to an acute stage with anyone of these stronger nations. France, Greece, Italy and Poland, probably present the most serious aspect, as there are so many of their Nationals seeking American citizenship and returning to their native land for one reason or another.

One cannot escape the feeling that in this matter we are reaping the results of our isolationist policy, and our refusal to enter into any responsible organization with Europe.

This is one matter that the League of Nations might easily have worked out in common action, but it will scarcely take the trouble to do it for our sakes now. We might have gone into the World Court with this, if we had heartily entered that body, but we have no standing there yet.

It behooves every Christian citizen to pray earnestly that some way may be found for a satisfactory solution of this knotty international problem before it leads to serious consequences.

RIGHT OR WRONG IN PRINCIPLE

Senator Wadsworth and all of the leaders of the Association Against Prohibition, are continually and positively asserting that "Prohibition is wrong in principle." The blind finality with which this is uttered, is a piece of political dogmatism amazing, in its revelation of the ignorance of these would-be leaders.

But, as it is being iterated and reiterated it is as well that we meet it with the facts in the case. Here is the principle of prohibition. Alcohol is a poison that sets up an unnatural and artificial

craving for itself. For this reason, many people cannot drink alcoholic liquor in moderation. The liquor traffic exploits this physiological weakness for its profits. The public welfare demands that it be forbidden this privilege. The Eighteenth Amendment and the Volstead Act, forbid this traffic. The majority of the American people established this prohibition by strictly constitutional methods. What now, is wrong about all this? Perhaps a more pertinent inquiry would be; who has the right to decide whether this is morally or politically right or wrong?

Morally, the question is to be decided by an appeal to human experience and the Bible. Any such appeal made in a scientific spirit condemns the liquor traffic as always and everywhere wrong.

Politically, so far as we are concerned, this question must be answered finally by the Supreme Court of the United States.

That august body has been answering this question for fifty years, with a clearness and uniformity, which makes this booze dogmatism appear as the quintessence of stupidity.

Here, for instance, are some of their answers.

THERE IS NO RIGHT TO USE LIQUOR AS A BEVERAGE

Crowley vs. Christensen

"It is urged that, as liquors are used as a beverage, and the injury following them, if taken in excess, is voluntarily inflicted and is confined to the party offending, their sale should be without restriction; the contention being, that what a man shall drink, equally with what he shall eat, is not properly matter for legislation.

There is in this position an assumption of a fact which does not exist; that when liquors are taken in excess, the injuries are confined to the party offending. As it leads to neglect of business, waste of property, and general demoralization, it affects those who are immediately connected with, and dependent upon him."

THERE IS NO RIGHT TO SELL INTOXICATING LIQUOR

"By the general consensus of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram shop. The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any source.

Leisy vs. Harding

"The general and unrestricted sale of intoxicating liquors tends to produce idleness, disease, disorder, pauperism and crime.

Mulger vs. Kansas

"It is not necessary to array the appalling statistics of misery, pauperism and crime which have their origin in the use and abuse of ardent spirits, for we cannot shut out of view the facts within the knowledge of all, that the public health, the public morals and the public safety may be endangered by the general use of intoxicating drinks; nor the fact established by statistics accessible to all, that the idleness, disorder, pauperism and crime existing in the country are in some degree at least traceable to this evil.

Crowley vs. Christensen

"No one possesses an inalienable or constitutional right to keep a saloon for

the sale of intoxicating liquors. It is not a natural right to pursue an ordinary calling; there is no inherent right in a citizen to thus sell intoxicating liquors; it is not a privilege of a citizen of the state or of the United States.

"As it is a business attended with danger to the community, it may as already stated, be entirely prohibited."

IT IS WRONG TO LICENSE SUCH A TRAFFIC

Stone vs. Mississippi

"No legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants. Government is organized for their preservation and cannot divest itself of the power to provide for them."

THE POLICE POWER MAY BE USED TO FORBID IT

Lawton vs. Steele

"The extent and limits of what is known as police power—is universally conceded to include everything essential to the public health, safety anl morals; to justify the destruction of a house falling to decay or otherwise endangering the lives of passersby; the slaughter of diseased cattle; the destruction of decayed or unwholesome food; the supression of obscene publications and houses of ill fame; the prohibition of gambling and places where intoxicating liquor is sold."

The Boston Beer Company, vs. Mass.

"Whatever differences of opinion may exist as to the extent and boundaries of the police power, and however, difficult it may be to render a satisfactory definition of it, there seems to be no doubt that it does extend to the protection of the lives, health and property of the citizens, and to the preservation of good order and the public morals. The legislature cannot by any contract divest itself of the power to provide for these objects which demand the application of the maxim 'salus populi suprema lex,' (the safety of the people is the supreme law), and they are to be attained and provided for by such appropriate means as the legislative discretion may devise. That discretion may no more be bargained away than the power itself."

LICENSING BILLS NOT TRULY LAWS

Calder vs. Bull. Justice Chase

"An act of the legislature, (I cannot call it a law) contrary to the first great principles of the social compact, cannot be considered a rightful exercise of the legislative authority. The genius, the spirit and the nature of our state governments amount to a prohibition of such acts of legislation, and the general principles of law and reason forbid them."

Following this line of reasoning, the Supreme Court decided that the Eighteenth Amendment did not violate the fundamental principles of the Constitution and was legally adopted, and that the Volstead Act is constitutional.

In the light of all this instruction and decision, what weight has this assertion from the Republican boss of New York, the Democratic buffoon of New Jersey, or the congressional shirk of Pennsylvania. When these men make this assertion they face one or the other of the two horns of the dilemma. Either they are ignorant of what is right and wrong in political principle, or they are mendaciously trying to deceive the people for their own political advantage.

"Either fact disqualifies them as leaders and necessitates every honest American citizen voting to retire these men in whatever state they are, to private life."

THE BOUNDARY LINE BETWEEN CHURCH AND STATE

One of the best presentations of the position the Church takes in the controversy now going on in Mexico, was an address delivered by the Rev. Wm. Anthony, pastor of St. Peter's Cathedral, Cincinnati, on Sunday, September 26th, and reported in full in the Cincinnati Enquirer the following day. Father Anthony, we believe makes a serious mistake when he assumes that the Mexican Government is aiming to destroy the Church. To us it seems the aim is simply to make the state supreme and independent in its own sphere, and to compel the Church to live and work in its particular sphere.

The heart of Father Anthony's argument lies in the following paragraphs.

"The rights of the Church, on the other hand, are not altogether absolute and unlimited, for while in a conflict of rules or necessities the rights of religion, because their object is more important, must take precedence over the rights of the state, still does not mean that the Church has the power to do as she pleases in all matters.

"Supreme in matters that affect her welfare, she may not step over the bounds of her purposes, and may not infringe unduly upon the rights of the state.

"In matters purely of a political nature, the Church has no voice and may not take a determined stand. But yet there are times when the religious body is affected by the seccular matters of the government, and in these matters the Church has the privilege and the duty to enforce her interests and they must be respected."

From a Protestant viewpoint what is wrong with this? The mistake, we believe lies in the last sentence. "There are times when the religious body is affected by the secular matters of the government, and in these matters the Church has the privilege and the duty to enforce her interests."

Enforce upon whom? Who is to decide when secular matters affect the Church? Who made the Church supreme in all matters that affect her welfare? In the answer to these questions lies the irrepressible conflict between Protestantism and Romanism.

Let us illustrate these points by the concrete issues at stake in Mexico. The title to church property and the right of priests to hold such property doubtless affects the peculiar organization of the Roman Church. But if the State decides that these titles must be held by the State in trust, and for the use of the Church that seems to us a question of eminent domain in which the State has a right to do as it pleases, and no Church has a right to enforce its peculiar needs, created by its form of organization, on the State.

Or, again as to what individuals, citizens of another nation shall enter her borders or live there, priest or layman, is a right inherent in political sovereignty, and no Church has any right to enforce upon the State a toleration of aliens which she deems inimical to her welfare. Yet this may to some extent affect the Church.

So also, the question of primary schools, of monasteries and convents,

may affect the peculiar methods of the Roman Church but we believe they are within the rights of the State though its wisdom may be questioned.

But none of these things affect the real, religious life vitally. Roman Catholics, under them can have churches, practice all the rites of their worship, have Sabbath School classes and gather their children into the church for instruction; native Mexican priests can function as ever, and there is no attempt on the part of the State to limit what they shall believe, teach, or practice in worship.

But when it comes to enforcing the peculiar plans and ideals of the Church concerning property holding, upon the State, we should deny that power absolutely. The Church has no such right or power.

We might agree that Roman Catholic citizens of Mexico have the right to force the government to adopt any policy that as citizens, they might deem wise or right. That is a very different thing from those same individuals, acting as a Church and trying to compel such action.

Just here is the heart of the controversy. Mexico believes that the Spanish and Italian representatives of the Pope, continuously bring pressure upon the people to induce them to force a policy on their government that apart from such alien influence they never would attempt.

To prevent this outside, indirect control of the government, Mexico has established such laws and regulations as to titles, residence, schools and public speech, that she believes will free both Church and State from this alien domination.

It is well for us in this country, to have this situation thought out in advance, for no one knows when we shall have to confront it in some of its many forms.

Of this much we may be sure, no Church has any sort of right to enforce any property rights or privileges upon a Civil Government. She may teach them and petition for them and urge her members in the field of citizenship to work for them, but enforce them, never.

As a minister of God, the civil ruler is the equal of the cleric, and neither has the right to enforce anything in the domain of the other. Where their interests over lap, each must submit to the other until by reason and persuasion he can secure what he desires. This may be a seeming hindrance to either or both, but it is a limitation placed by the Lord Himself, and we shall have to work under it.

Above all, we must make a sharp distinction between the freedom to worship and believe and the liberty to push a church program, that involves civil rights and privileges. They are by no means the same. None of the things contended for by Rome in Mexico today, are commanded by Jesus Christ, or his apostles, and so it is futile to stand before them and say, "whether it is right for us to obey God rather than you, judge ye." That don't fit the occasion, or the conditions.

Rather should they take as their guide, "Obey every ordinance of man for the Lord's sake."

CONCURRENT ACTION

Mr. Ogden Mills, the Republican candidate for the governorship of New York, in his conventi in speech gave the

following interpretation of the meaning of Section 2 of the Eighteenth Amendment.

"It then proposes, if the people are dissatisfied with existing conditions, that a solution may be found by appealing to Section 2 of the constitutional amendment, which specifically grants "concurrent jurisdiction" to the States. As matters now stand, this language has been disregarded. The Congress exercises what amounts to exclusive jurisdiction, for if the States enact enforcement statutes, they must conform to the provisions of the Volstead Act to have any effect. Conformity with the Volstead Act is something very different from conformity with the Constitution. The proposed solution is based on the theory that the Federal Government alone cannot make enforcement effective, and that true participation by the States implies that they should be given some discretion in the writing of their enforcement statutes. It is a frank recognition of the home rule principle, and an endeavor to bring the enforcement of this part of the Constitution more in harmony with the structure and spirit of our institutions."

The meaning of "concurrent jurisdiction," as used in this section of the constitution as generally understood, is that both the States and Congress have the right to pass enforcement law and either can bring action against violators under either statute.

Mr. Mills, however, seems to contend that "concurrent power," is independent power. A sort of power that can mutually limit each other. That where either might wish to take divergent action, this section grants the right to go their several ways. To bring the principle down to the concrete; if Congress fixes one-half of one percent alcoholic content as the maximum limit and the State of New York saw fit to fix four or five percent this section of the constitution grants the State that privilege.

Where Mr. Mills goes wrong in his thinking, is, that he leaves out of view the well-established principle that no State legislature has the power under the constitution to weaken or nullify an act of Congress in anything.

If the states desire to make a prohibitory law on any subject more stringent than Congress has made it, they have that power, but not to make it less so.

The distinction he makes between conformity to the constitution and conformity to the Volstead law, may be superficially plausible, but it is fundamentally vicious. If the Volstead Act is constitutional and necessary to give effect to the constitution, non-conformity which weakens, or nullifies that, is violation, not only of the Eighteenth Amendment, but also of Article I Section 8 which reads, "Congress shall have full power to make all laws which shall be necessary, and proper for carrying into execution the foregoing powers and all other powers vested by this constitution in the government of the United States.

The principle underlying Section 10 of Article I, must be applied in interpreting this expression "concurrent power."

But the real viciousness of Mr. Mills' proposal appears when one attempts to imagine the confusion into which such interpretation would throw the country. Under it, every prosecution in the Federal Courts would be under the Federal law based on one-half of one percent,

but every prosecution in the state courts would be under state law based on whatever percentage the legislature might fix; or if the Federal law should allow precedence to the state law it would have to adopt 51 different standards for its procedure.

This is just camouflaged nullification, as fundamentally destructive of our national system, as was South Carolina's action early in the last century, but not half so frank, manly and courageous.

One of the contingencies of such a condition would be that suppose New York should fix four percent, and Maine or Kansas should fix one-half of one percent, New York would at once claim the right under the Interstate Commerce Act, to ship her beer into Maine or Kansas and so nullify their laws.

One of the grievances that the rest of the union had against New York and other wet states, which hastened the passage of the Eighteenth Amendment, was that they used their powers to assist such of their citizens, as were engaged in the liquor traffic, to nullify and destroy state prohibition laws in the dry states. It is just this opportunity to exploit every state as it then did, that the New York booze crowd is trying by hook or by crook to get back again.

Their silly referendum, will have no effect on the rest of the nation. Outside her borders people know that a majority of her metropolitan population is wet, and European and anti-American in their ideas and ideals. The referendum will just make a record of that fact. But in the matter of Prohibition it is the majority of the nation not New York City, that is going to settle this question. This majority is alert, and determined that such a hodge-podge minority as New York is, shall neither block social progress nor rule the nation in such matters. The sooner New York politicians get this idea through their heads, the better it will be for the peace and prosperity of all.

TIME TO STOP THIS

We are growing just a little weary of Ernest F. Johnson's persistent attempts to daub blue patches on the picture of Prohibition progress. Here is the latest that had he known the facts, he could have easily spared this from his recent article, "The Debit and Credit Sides of Prohibition."

"These social and moral gains have not been secured without great cost. The tremendous development of bootlegging, which is not in itself a new phenomenon, has resulted in violations of the law on a large scale."

What are the facts?

When the Raines Law was before the legislature of New York, Senator Raines estimated that there were 5,000 places in New York City, where liquor was illegally sold while it had about 6,000 licensed saloons.

At the same hearing, Morris Tekulsky, President of the Liquor Dealers Protective Association said that within a radius of ten miles of New York City Hall, there were more unlicensed places than there were licensed saloons. The Bar-Tenders' Union about 1905 said practically the same thing, about Chicago. In 1898 there was a discrepancy between the Federal permits and the Brooks Law licenses, of 37,000. Probably not all of these represented bootleggers, but the majority did. They risked State law, but not the long arm

of Uncle Sam. This condition prevailed more or less in every large center.

Today, bootlegging does not have the cover of the saloon under which it can work and so is more evident, but to charge bootlegging up as a part of the cost of Prohibition is inexcusable ignorance.

IDEALS GREATER THAN IDEAS

History is full of picturesque characters who have sacrified home, happiness, and even life itself in the furtherance of an ideal, and who through their sacrifice have given fresh impetus to the progress of civilization.

But of all the men and women whose names and lives stand out as milestones by which we measure this old world's development, there are none whose deeds were inspired by loftier motives, or whose sacrifice was productive of greater results than were those of that little band of Pilgrims who landed on the bleak New England coast in 1620. Not for gold, or land, or personal gain had they come, but in quest of so intangible a thing as spiritual independence, the right to worship God according to the dictates of their conscience, they had braved the perils of uncharted seas and staked their lot in an unknown land.

Never was a nation founded on higher ideals, never has any people had worthier traditions, or a greater responsibility to live up to than have we of America at the present time. Through the wisdom of our forefathers, the richness of our natural resources and our individual enterprise we have prospered beyond belief. One-half the gold of the entire world is locked within our treasury. Educational opportunities, wage scales, standards of living, are the greatest and highest of any nation on earth, yet, in the security of our possessions let us not forget our spiritual heritage and the moral integrity that we are obligated to maintain.

Let it not be said of us that we have substituted ideas for ideals, or that we have so far departed from first principles that the only trace of Puritan influence is the eating of a prodigious meal once a year—and that without any thought of its original significance. Roast turkey, mince pies—nothing finer, but this year, in addition to good appetites, let us bring to the feast devout hearts and thoughtful minds—we owe that much to 1620.—*Selected.*

THE ORIGIN OF MAN

By Almeda Wight Driscoll

Which shall I hold as truth,
The words I learned in youth,
  The blessed Bible story
That God created man,
By His own perfect plan,
  Partaker of His glory?

Or shall I pause to hear,
From lips that seem sincere,
  That other stranger story
That Science doth disclose,
The wee Amoeba rose,
  To heights of earthly glory?

True Science ever finds,
God's fiat firmly binds
  All life, e'en as the flower:
"After his kind," God's will.
Man and Amoeba still,
  Attest His sov'eign power.

Devotional Page

GOVERNMENT BY INSTRUCTION

For a government to direct its people by teaching them, is not a new thing in the world, and one wonders sometimes at the timidity of our citizens in adopting it frankly as one of our ideals and permanent policies.

An illustration of this is to be found in Second Chronicles 17:1-9.

"And Asa slept with his fathers and Jehoshaphat his son reigned in his stead, and strengthened himself in Israel. And the Lord was with Jehoshaphat, because he walked in the first ways of his father David and sought unto the Lord God of his father and walked in his commandments and not after the doings of Israel. Therefore the Lord established the kingdom in his hand and all Judah brought to Jehoshaphat and he had riches and honor in abundance.

Also, in the third year of his reign, he sent to his princes, to teach in the cities of Judah. And with them he sent Levites, and with them priests. And they taught in Judah and had the book of the Law of the Lord with them, and went about through all the cities of Judah and taught the people."

When responsibility came upon this young ruler, he found the currents of worldliness and paganism running rather swifty. The influence of the Northern Kingdom was potent, and that of other nations continuously bore upon them. The king might have enforced the laws of the land which in a modified form were the laws of Moses, but they would have been imposed upon a partially unwilling people.

Instead of a policy of brute force, he chose the better way. He first set the example of keeping the law himself and reverencing the God of his fathers. Then he set out to teach the law to the people. He knew full well that respect for divine law, was founded upon knowledge of that law and the manner of its giving. For this task he delegated the princes who were chief magistrates. With them he associated the Levites who were the official teachers of Israel as well as assistants to the priests. Together they set up these schools in all the cities of Judah.

This work was evidently successful for that generation. The people in the main acquiesced in his religious policy of government, and God fulfilled all the promises that He made to Israel through Moses as contained in Deut. 28:1-13. That this was not permanently successful is probably accounted for by the fact that it did not as far as we know become the permanent policy of the government.

If we, as Americans are wise in our generation we shall follow this king's example and gain a permanent result by making this policy a permanent, continuous function of civil government.

Should we adopt this policy, it would mean that the civil government would undertake to teach God's laws as revealed in the Bible, as the foundation for both individual and social morality. It would employ its own official teachers, and use the Bible for this means. It would encourage the Church to take a larger interest in this work, without undertaking to control the Church's activity. It would take the same attitude toward home teaching of this fundamental morality.

We know full well, what we put into the schools in this generation will be embodied in the moral laws of the next. The people will gladly respond to all

Thanksgiving

BY J. G. WHITTIER

Once more the liberal year laughs out,
O'er richer stores than gems or gold;
Once more with harvest song and shout
Is natures bloodless triumph told.

Our common mother rests and sings,
Like Ruth among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves.

And we today, amidst our flowers
And fruits, have come to own again
The blessings of the summer hours,
The early and the latter rain.

To see again our Father's hand
Reverse for us the plenteous horn
Of autumn, filled and running o'er
With fruit, and flowers, and golden corn.

We shut our eyes, the flowers bloom on,
We murmer, but the corn ears fill,
We choose the shadow, but the sun
That casts it shines behind us still.

Oh, favors every year made new!
Oh, gifts with rain and sunshine sent!
The bounty overruns our due,
The fullness shames our discontent.

needed social advancement if they are perfectly taught the ways of righteousness.

It is coming to be more and more recognized that the old saying, "ignorance of the law is no valid plea in court," does not apply to children and should not apply to moral and religious illiterates. We believe that the state's right to punish, rests partially upon its having done its duty in education.

It is becoming just as certain that anti-drug laws, anti-liquor laws, and driving laws, can only become fully effective when supported by a social conscience. There is no other way for the extension of this social conscience beyond the circle of the Church's influence, than for the state to adopt Jehoshaphat's plan and teach them.

It is an encouraging sign that eleven states have taken this up, others are seeking to change a perfunctory habit into a mandatory law, while others are seeking to throw off un-American, un-Christian and foolish bondage to mistaken law, perverted judicial power and sectarian opposition.

In this condition we can well pray:

We thank Thee, O God, for the progress we are making in embodying the wisdom of Thy word in our national life.

Give us, we pray Thee more faith in the simple teaching of Thy word. Remove from our minds every thought that would tend to limit its use by any man.

Where it is taught, let the Holy Spirit make it fruitful unto all righteousness and increase the number and power of those who teach it as one of the essential means of righteous government. Amen.

THE STORY

UNTO THE THIRD GENERATION

Chapter II

"Well I didn't hear what you said, but I know what I saw and I must say I do not like it."

"Please do not worry Ben. Forget it tonight and if you wish, take it up with him tomorrow. You look perfectly wild Ben, come on up to your room and I will put you to bed."

"Look here, Helen, you can't put this affair off that way. I must have some explanation. I know Selwyn Woodward was wild about you before we were married, but I did not know that you ever cared for him, and I never dreamed that the High School affair had been kept up."

"Ben, are you accusing me of carrying on a love affair with that fellow? If you are, I won't stand it. It's hard enough to have to endure such an insult, without having you making such an insinuation. You know that is not true."

"All I know is, that you went to the Atwood's early in the evening, and at twelve o'clock you come home with Sel Woodward in his carriage, and he hands you out like a Beau Brummel and kisses you good-night, like a moon struck kid, and it seems to me that some explanation is due."

"The explanation is easy enough. When the affair was breaking up, his sister Ione and her bit of haberdashery asked me to ride home with them as she wanted to talk to me and suggested that Sel should drop me here on his way home."

"But that does not explain his actions on the lawn."

"No, and I do not know what possessed him to do such a thing, it's beyond me. I know he had been drinking Mrs. Atwood's punch pretty liberally, but I never dreamed of him making such a break as that."

If Ben had been himself he most likely would have accepted that explanation, and treated her as the victim of a half-drunken fool and showed her sympathy instead of censure. As it was, he ruffled his hair and scowling said, half to himself" It don't look right to me."

Instantly there seemed to come a change over his wife. With her head held high and her eyes flashing like blue steel, she demanded, "Ben Tracy, do you mean to intimate that you believe me guilty of carrying on an affair with that man? If you do, you owe me an apology, and you are not the man I think you are, if you do not offer it to me."

"I'm not intimating anything, I'm just saying I don't like this affair."

Something in his cold unsympathetic tone, seemed to add fuel to her anger, and turning without another word she almost ran up the stairs and as she closed the door into the rooms where she and the children slept, he heard what he never remembered hearing before, the key click viciously in the lock.

Before he could collect himself he became aware of a carriage being driven up to the house, and a glance at his watch showed him that it was nearly train time.

Slowly and laboriously he followed up

the stairs. Of course, he could not leave Helen that way. He first tried the door, then knocked and waited a few seconds, thinking she was in the children's room. As there was no response he knocked again and getting no reply turned angrily away, walked down to the driveway, gave directions to the driver to get his bags and entered the carriage.

A few minutes more and he was aboard the train. His efficient secretary had secured his berth to Chicago, and before he scarcely realized what had happened he was in it, trying to rest and trying to think. He was not able to do either, and in less than half an hour the steady grind of the wheels and the monotonous click, click, of the rail joints had lulled him to a restless dreaming, half sleep, that was filled with kittens, carriages, locked doors and Helen in the arms of a man he never liked and never trusted. Many times he waked, then sank again into that wandering unconsciousness. Finally he was aroused from an unusually hideous dream, by the porter who reminded him that it was time to leave his berth in Chicago.

He was neither rested nor refreshed, and a glance at the mirror in the dressing room revealed a face, rather pale and haggard and eyes that were blood shot. He was very nervous, his actions seeming to be mechanical, and as yet it had not occurred to him that Helen knew nothing of this sudden trip west. In a couple of hours he was on a train for Kansas City, having been unable to eat breakfast, and with the dull ache in his head much more severe. He soon became so ill that it was necessary to have a berth made down for him and the long, tiresome day dragged miserably away.

Once or twice he was conscious of a kindly, sympathetic, face bending over him as the conductor inquired about his condition. Then a different face and a quiet voice asked his name and destination. He could not remember whether he made a reply, but the next he knew, he was riding in a different berth and the brown ceiling had become blue, and then it changed to white and there was another jumble of kittens and children, steel girders and windows and Helen and always that hateful Sel Woodward.

How long this continued, Ben had no idea, but suddenly he seemed to wake completely. He looked about and tried to throw back the blanket on his bed, but his hand seemed to be so heavy that he could not lift it. Then a young woman came beside him and asked in a quiet voice if he were awake.

"Well, I think so?" he replied, "but where am I?" "You are in the Missouri Valley hospital in Kansas City," replied the nurse, "you are getting along fine now, and will soon be yourself if you will lie quietly and not worry."

Under the soothing tones of her voice, he seemed to drift away somewhere and there was left only the sneering face of Sel Woodward. When next consciousness returned, a doctor was at the bedside holding his wrist, while a nurse placed something in his mouth which he swallowed mechanically.

"How are you feeling Mr. Tracy?" asked the kindly doctor. The response was a feeble, "I don't know."

"Chirk up, then, your fever dropped yesterday, and I judge you will be on the mend from this on," was the crisp, cheery message of the doctor as he left the room.

Soon after the nurse came to the bedside and said that the Pullman Company had forwarded his travelling case to the hospital that morning, which enabled them to identify him. She also said that they had wired by the Western Union to Fort Wayne, but they had reported back that they had been unable to deliver the message.

"How long have I been here?" asked Ben in a voice he scarcely recognized as his.

"Sixteen days," she replied, "You have had a typical, though rather severe attack of typhoid. It has run its course, and if you rest and nothing unforeseen happens, you will soon be out again. Do you want me to communicate with your family?"

Slowly things began to come to him. Strangely, he thought first of the business which had brought him here. Then with a rush, came the memories of his home and the way he had left it. He must have revealed his trouble in his face, for the nurse said soothingly, "There, there, forget it now and rest for a little longer."

Sometime later Ben asked if he might write a note and when the nurse offered to do this for him he refused, but allowed her to hold the paper, while he wrote:

"Dear Helen: I'm sorry and I'm down and out. Won't you come and get me. With love, B.——"

The next day he remembered the address of his local superintendent, and asked the nurse to forward his travelling case to the young man and request him to call, which he did leaving a very mystified patient when he told him that he had tried repeatedly to get in touch with him by wire and failed. The days went by and the patient grew stronger, but no word came from home, and in the absence of such message the jealous anger grew with his strength. He said nothing further to the nurse about the message, but on the day of his release from the hospital, wishing to express his appreciation to her for the care he had been given, he placed a generous sum in her hand and asked her to call his manager.

To that young man he made the astounding offer to assign to him the entire contract, plans, commissions and all for $5,000. The ambitious young architect knew that it meant at least $20,000, or $30,000 in his pocket ultimately, and lost no time in securing the money and closing the deal. In a few minutes Ben Tracy left the hospital in a cab, and no trace of him was ever found afterwards.

Early in September, a middle-aged man registered at one of the modest hotels of Seattle, Washington, giving the name, Philip Barkley. He spent a few days in looking about, and established connections with the leading bank, by making a time deposit of two checks, one for $5,000, on a Kansas City bank made out to B. F. Tracy, the other for $1,100, drawn by B. F. Tracy on the second National bank of Fort Wayne, Indiana. Both were endorsed by Tracy and made payable to Philip Barkley, and both were in due time honored. He also rented a modest room on a quiet street near the harbor. Like many men born and reared inland, the water front fascinated him. One morning he sat watching one of the big Pacific liners at the dock taking on a cargo. The novelty of it held his attention so closely that he had not noticed the approach of a man in a ships officer's uniform who was standing by looking at him. *(To be Continued)*

Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

Natal, S. Africa.

Editors of Christian Statesman,

Dear Sirs:—

I feel that Americans missed a great opportunity after the World War, when Great Britain owed America an immense war debt. I fully believe that had Americans used the opportunity in favor of prohibition, that the dear homeland would have been all the better for it, but America pushed for the payment of the debt and I, least of all, blame America for doing so, but, she missed her opportunity. With the commission that has gone to Great Britain, I believe that America will retrieve her lost opportunity somewhat.

But the foregoing is only a prelude to what I really want to write about, namely, France and her war debt. We all know that both France and Belgium played their part in the great war to the extent of having some of their greatest works of art destroyed, millions of their sons slain or crippled and billions of their wealth annihilated. Recently there were outbursts of indignation in France, that are often the cause of international suspicion and estrangement. I am not asking for any silly sentimental obliterating of the debt, nor any part of it, but I do think that Americans have a grand opportunity of dealing with the "booze" question in France.

It is a well-known fact that the booze clique, has France in a terrible strangle-hold, and also that France has in store millions of bottles of wine etc., waiting for the nullification of the Eighteenth Amendment, a sort of "corner" and no doubt the French have much invested in it. Therefore what is there to prevent war between America and France.

Why cannot America say to France, "Yes, we will consider an alleviation of the debt in the way of easier payments, longer periods, etc., but, come, suppose we strike a bargain. We are both Republics; we believe in the ideals of freedom and liberty; your part of the bargain is to give the French people full freedom to vote on the liquor question, by statute, and if you carry out your part of the bargain, we will carry out our part, but you must act first."

I know, sir, you may think me a bit high-flown and perhaps hysterical, but I have thought much over this and until I have written about it I cannot rest satisfied. So far as I am concerned, it is immaterial whether this letter is published or not, but I think that if we have the material things of the world, we should use them for the spiritual things when opportunity admits, for we "wrestle not against flesh and blood, but against powers, principalities and spiritual wickedness in high places."

Yours faithfully,

EDWARD HUNT.

Mr. Edward Hunt,

Natal, South Africa,

Dear Friend:—

What a neighborhood this old world is coming to be, when South African and American citizens quietly talk over the

various problems of our respective countries in our correspondence.

I for one, appreciate your sentiments, and I am sure that they are free from any taint of organized propaganda and grow out of that consciousness of the mutual opportunities and dependencies of the Empire and the United States.

Of one thing you may be assured, there is not going to be any permanent backward step in prohibition in the United States. If France thinks she can do to us, as she did to Norway, she has another guess coming. Her very subservience to the liquor forces and her attempts to force wine into the United States has had something to do with undermining American sympathy for her as smuggling Scotch and English whiskey, has in the case of the British Isles.

I heard this the other day. "A man who can afford expensive vices can afford to pay his debts. Ditto a nation."

It is very certain that the United States will not meddle with the internal affairs of either Britain or France, even by political trading. That is one thing we won't tolerate for a moment, and public sentiment would throw out of power either political party that attempted to meddle with the domestic affairs of a neighbor.

But as to this matter of "debt cancellation," there is considerable discussion of it among American citizens.

One view is this, that the debt commission practically cancelled all that was borrowed for war purposes between February of 1917, and November 11, 1918, and asks only for payment of those loans that were made for rehabilitation after the Armistice. This money was raised by the third and fourth sale of liberty bonds. We know at what sacrifice many of the people bought those bonds, and they ask the question? "Shall we be compelled to make that sacrifice twice?" These are Secretary Mellon's views, shared by the majority of the government and the Republican party.

Another view is, that every one of our allies furnished men to fight the war during fifteen of the nineteen months of our participation in the war, and we owe them a monetary consideration for the lives they substituted for our soldiers before we could reach the lines.

A third view that is growing in this country is that we ought to apply to this international problem that benevolent principle which underlies all our bankruptcy laws, namely, that it is not good for debtor, creditor, or business, or society that any man should become a virtual slave to another through debt. Therefore when for any reason the debt becomes virtual bondage it should be cancelled.

Applying this to the war debts, our people are coming to believe that it will not only sap the economic life of Britain, France, Italy and Belgium, but it will destroy all possibility of profitable trade with them and the consciousness of thus dealing with helpless neighbors will destroy our self respect, mar our neighborly relations with them, and deprive us of their affection and respect as well. We are not insensible to the regards of mankind by any means, and all of these things are slowly developing a conviction that we should cancel these debts.

A nation of a hundred millions, which is a democratic Republic cannot mature its policies as quickly as the trained head of a business corporation. Our sugges-

tion to you and all who in these nations are striving after a Christian solution of these problems, is, be reasonable, patient and peaceable, and America will eventually do the right thing, the Christian thing and the handsomely generous thing.

The refusal of France to ratify these agreements is hindering the growth of these convictions as her outburst of anti-American demonstrations tended to provoke hostile feelings. There is a well-defined conviction that it would be decidedly unjust to Great Britain and Belgium to allow France to bluff her way out of this obligation, and if the debts are ever taken up for cancellation, as a generous business policy they must be taken up together, upon exactly the same basis.

There is too wide a strip of water between us and Europe for us to fear and too many genuinely American hearts to hate, and too many fervently devoted Christians among us, to want to do anything but justice and kindness. This we have, as Christians, decided to do and are only cautiously surveying the whole problem to make up our minds just what is right and just and good for all concerned. Then America will do that thing.

Editor Christian Statesman,
Dear Sirs:

In your last issue I noted in the article "A false Claim," that the Roman Catholics claim they were the "first to give complete religious toleration in America."

I had a pupil from our High School last summer show me history by Stephenson, which makes the same claim—and goes farther. A foot note actually says, it has been found that Miles Standish was probably a Catholic. Did you ever hear anything so ridiculous? The next edition will say he *was* a Catholic, and that Washington leaned toward that Church.

How can such lies be stopped? Stephenson's history should not be allowed in our Protestant schools. How did it get there? Through the ignorance of the men who introduced it. How can we get it out? The Catholic Church surely knows how to put it over on the casual observer.

Your paper is the only one which takes a decided stand on every question of reform.

Very truly,
SUE HOPKINS,
Melbourne, Fla.

Dear Friend:

Your letter recalls the recent attempt of the Romanists to claim that Lincoln was in sympathy with them, and once made the furniture for the celebration of the mass in their own home. Investigation proved that it was another family, but, of course, it will go the rounds.

This Miles Standish one, is new to me. Of course, it is well-known that he was born in a Puritan section of England, of Protestant parents, served in the Protestant army of the Netherlands, and while not a member of the Plymouth Church, was a magistrate in a colony whose whole spirit if not its laws would have made it impossible for a Romanist to hold office.

As to dealing with this situation, the first objective is either to throw Stephenson's history out of the schools, or compel the publishers to eliminate these erroneous statements.

(We are sending you some extra copies of this article).

(*Continued on Page* 44)

Mayor Bauer, of Lynn, Massachusetts, decrees that every cigaret-smoking teacher must get a new job or a new habit. Amen! A woman who has no better use for herself than to puff at a cigaret has no right to preside over the intellectual and moral destinies of our youth. There are not many women teachers who are smokers, but a few are entirely too many.—*Religious Telescope.*

For this discontent to a considerable extent the Church itself is honorably responsible, since it is continuously educating the people in spiritual culture and higher ideals and standards of living. The process is the same as that which is creating so much unrest in the foreign field. It has been found that we cannot educate and train the native in the rights of human personality and withhold those rights from him. One cannot develop the spiritual nature of men and women in this country without also developing their capacity for higher activities. One cannot create a 'divine discontent' with their material conditions and suppress their aspirations for something better unless one gives them an opiate to dull their intelligence. The real trouble lies in the fact that improvement in civilized conditions has not kept pace with spiritual development. The people's appreciation of goodness and beauty and the finer values of existence is superior to the forms which embody them. If men's concrete achievements do not harmonize with their ideas and desires, the result cannot but be dissatisfaction and friction and revolt. People generally do not reason out these matters. They have a dim sense that things are out of joint and need readjustment, and when they take action their methods are apt to be crude and even brutal.

—*South African Outlook*

Think of a Christ governed planet, on which war and its causes and curses were abolished; where peace prevailed, where industry and capital joined together for their common benefit, and where all men loved one another as they do themselves. Think again of the impetus this blessed change would impart to science, art, letters, and to the progress of civilization. Think once more that Christ has predicted such a planet, robed from pole to pole in the knowledge and glory of God. Rest on His declarations: "All souls are mine," and again: "If I be lifted up, I will draw all men to me."—*S. P. Cadman, in the Christian Conservator*

"I have been in eighty-five percent of all the counties in this country, and I can tell you the people have the idea that their capital city belongs to them, and not to the proprietors of moving theaters and baseball parks. The Christian people of this country demand protection of their right to one day of quiet to carry on their forms of worship. They demand protection against people who

have no regard for decency or the laws of God or man....Go from the pineries of Michigan to the cedar keys of Florida, and from rocky Maine to San Francisco, and you'll find that wherever the Sabbath is loosest and freest the prisons are the fullest."—*Sam Small*

"When these foreign priests talk about religious liberty, and ask that it be restored to them, they do not mean the liberty to worship God in spirit and in truth, but the liberty to disobey the law, and to plot and scheme with jesuitic duplicity to bring the civil power into subjection to the Pope and the hierarchy."—*Pacific Christian Advocate*

The past weakness of the Church in not exploring courageously the meaning of the Christian Gospel for modern society has resulted in the fatal failure of leaving our GROUP life uncontrolled by the Christian spirit. So the man who is unselfish toward his family and friends goes on assuming that in an employers' association or a labor union self-interest must continue to be the dominating principle. The man who would scorn to be personally cruel to his neighbors is callous to the mass cruelty of war on the part of his nation. The net result of this neglect to "take a stand" on such concrete issues of our inter-group relationship is the secularized civilization of our present day.

—*Federal Council Bulletin*

Without these vast quantities of illegal alcohol manufactured, and withdrawn from bonded warehouses and distributed throughout the eastern section of the United States, the illicit rum business would be badly crippled. To spend huge sums to run down small bootleggers when the government apparently sanctions these transactions involving hundreds of thousands of gallons of bootleg alcohol is one of the absurdities, of the situation.—*Dearborn Independent.*

Spanish Protestants are asking for more tolerance, according to the daily press of recent date. Having read the earnest pleas of Roman leaders at the Eucharistic Congress in Chicago, they take it that the Church has changed its attitude, and so are appealing for the right to worship and teach according to the Protestant faith in Spain.

But the Roman Catholic authorities are wildly protesting against the action of the Mexican Government in "driving religion out of the schools." This sounds rather amusing when we remember that they have always fought the reading of the Bible or the teaching of religion in the American schools. It seems to make a great deal of difference whose ox is being goaded.

—*United Presbyterian.*

"Montreal is a great city," said *the American,* just returned from a vacation there. "Lots of business." But Americans who yell for "light wines and beer," ought to go there and see how the "Quebec system" really works. Along the docks, around the markets, on every corner in the industrial and downtown sections are "taverns," which differ in no way from our old-time saloons, with their gangs of woozy individuals hanging around the doors. The wets may say what they like about there being more drinking under prohibition than before, but in two days I saw more drunks in daylight on the best streets of Montreal than I have seen during the past ten years in Detroit.

—*Dearborn Independent*

FROM THE WORKERS

A CALIFORNIA BIBLE DEBATE

W. S. Fleming

It was widely announced to take place in Oakland, California, just across the bay from San Francisco, under the auspices of a Woman's Club that was studying the 28 proposals on the ballot that California citizens will face at the election on November 2. The question befor the club was the proposed amendment to the state constitution permitting, not requiring, the use of the Bible in the public schools of the state.

The women wanted information, and arranged that two prominent citizens, a Presbyterian pastor and a Jewish Rabbi, debate for and against the proposal at a public meeting sponsored by the women with an open forum after the discussion. Great interest developed. 600 people were present.

I reached town just in time to hear what was said. It was no debate. There was no open forum. Developments indicated that the house was packed by opponents of the measure.

The pastor spoke kindly for the amendment and for week day religious education, giving most of his time to the latter.

His opponent, the rabbi, a graduate of three universities, heard the discussion of the proponent and replied most vigorously, the unfairness of it all being that neither the proponent nor any one else had a chance to answer the rabbi. I finally tried it under provision of what I understood was an open forum, but was hooted down by the audience and heatedly characterized by the rabbi as "a paid propagandist."

I have heard many debates on many subjects in many places, but never heard more scintillating sophistry nor statements of fact that were not facts, nor more superabounding self confidence. Two quotations kept running through my mind, and will not leave it when I think now of the experience, "He bestrode the world like a colossus "and another, something about being like" grasshoppers in his sight."

The changes were rung by the rabbi on separation of Church and State, upon freedom of conscience and religious liberty, and that the Bible is a sectarian book. Proponents of the measure were charged with making "the Bible a political football," with "being bigots and intolerant," with "seeking to force religion into the schools with a club," with "denying religious liberty," and a lot more of such flubdub, and he begged for the return of "the religious liberty of the days of Jefferson and Madison."

The setup aside, what about the changes and the charges?

Does separation of Church and State shut religion out of civic life and exclude the Bible from the schools? No, the men who wrote that principle into our fundamental law had prayers every morning in both houses of Congress, and they had the Bible read every day in every school room in the land. It is tragic how we spineless or brainless Americans will listen to the interpretations placed by recently arrived immigrants upon our fundamental principles,

and forget the interpretation placed upon them by the men who put them into our law. This objection is the one most often and most loudly used on the platform and in legislative halls against the Bible in the schools, but strange to say in all the sixteen cases taken to State Supreme Courts on the subject of the Bible in the schools, only once was this objection ever raised, in the Georgia case, and it was dismissed by the high court with a gesture.

What about the Bible being a sectarian book? The rabbi knew better or was not well read, for his own State of California through its supreme court held in 1924, that the Bible is not a sectarian book. Also the Supreme Court of the United States nearly a century ago in the famous Girard Will Case said the Bible is not a sectarian book. Only one State Supreme Court in the history of the nation has tarred the Bible with that stick, that of Illinois in 1910, but it was merely an ipse dixit of the court, supported by neither evidence nor argument. Many courts have held that the Bible is not a sectarian book. The Supreme Court of Kentucky, said the best word on the subject. It asks, "if the lawmakers had intended to exclude the Bible on that ground, why did they not use the word *"Bible"* instead of *"sectarian,"* it being shorter and better understood. Against that question those who oppose the Bible in the schools can butt their heads in vain.

What about freedom of conscience and religious liberty shutting the Bible out of the schools? This objection is most often raised in the courts, but no high court has ever sustained it. The Supreme Courts of Maine and Texas did say, though, that the American people have some rights and liberties that minorities must respect, the Bible in the schools being one. I am reminded of how less than two years ago 26,000 citizens of Portland, Oregon, petitioned the school board to provide for daily reading of the Bible in every school room, and how, on the objection of one citizen, a son of Abraham, the school board turned down the petition.

Who makes "the Bible a political football?" Is it those who seek to keep it in the schools where it always was till in recent years, or is it those who now try to thrust it out? If recent immigrants would do a little more respecting our institutions, and a little less tinkering with them, we would have less football of that kind. Strange how we Americans jump through a hoop every time someone holds it up and cracks his whip.

Who are "bigots and intolerant?" Is it those who seek to keep the Bible in the schools where our fathers placed it, or those who seek to push it out? The Supreme Court of Michigan told such a pusher that he was "intolerant." Yes, the Court used the word.

What about the man being a "paid propagandist," when in the State helping the people on their invitation? Do the citizens of California have a right to buy a book in Chicago to get information? Have they no right to buy a man for the same purpose? The expression is but the slur of a demagogue at a messenger whose message he cannot answer.

Do they want to get back to "the religious liberty of the days of Jefferson and Madison," as they say? Splendid, that is just what millions of us Americans would like, for in those days the Bible was read every day in every school house, and it remained there for more

than half a century after the last of those men was immortalized, when it was pushed out by foreigners while Americans slumbered.

How goes the campaign in California? People are beginning to wake up. I speak every night and several times on Sunday. Literature is going out by the hundreds of thousands of pages every week. Newspapers are waking up and carrying the message over mountain and valley and plain. October will be a month of deep thought. God alone knows the result and he will not tell till November 2.

TWELVE REASONS WHY THE BIBLE SHOULD BE READ IN OUR PUBLIC SCHOOLS

1. Because our own nation is founded upon its teaching.

2. Because it is the one recognized Book that has always lifted humanity to a higher moral standard wherever its teachings were followed.

3. Because truly great men, that have been recognized as great, have stood upon its foundation, and shaped their lives by its teachings.

4. Because it is recognized by the heads of Christian nations and held sacred.

5. Because through faith in its supernatural origin all oaths—in our nation's public affairs and in our Courts—are solemnized through its authority.

6. Because it is known that all nations become great as they respect and follow its precepts, or fall into decay as they disregard them.

7. Because the most respected and beloved of our nation's leaders have lived and died cradled in its teaching.

8. Because it is so broad in its teachings that it embraces every nation and people on the earth, and is so minute and strict in its discipline that every life will be materially affected by it.

9. Because our youth need its principles incorporated in their education, and without them they will be building upon a sandy foundation.

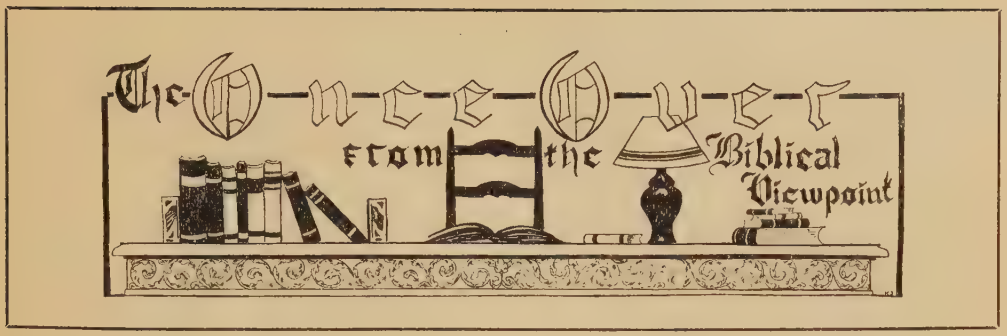
10. Because education without moral training does not lift up or make better citizens, as is proven by the cruel murders and atrocious crimes plotted and committed by educated and cultured people.

11. Because the mothers and Christian people of our nation are both praying for, and demanding, a return to the old paths of respect and holy honor for the Word of God as a safeguard against falling into anarchistic tendencies and national demoralization.

12. Because a righteous nation can never retain its righteousness by knocking out the props that it has stood upon.—*Selected.*

THE ministers of Salem, N. J., have determined to conduct a silent campaign against Mormon work in their community by circulating two or three pamphlets. One will be placed in every home.

Just now, the transgression of liquor laws emphasizes the caption of this article, "Americans for America." No others have any moral right to be here. Protected by the laws of the United States, given opportunity to live, pursue happiness, and acquire possessions, they owe allegiance to the land which thus favors them. If they cannot be Americans, they have no right to be in America.—*Religious Telescope*



The Truth About Mormonism,

By James H. Snowden, published by the George H. Doran Company, New York. Pages 369, price $2.50.

On the jacket of this book the assertion is made that "this is a calm unprejudiced survey." Commenting on this Burt McMutrie, a reviewer in the Pittsburgh Press, wrote, "it is so frankly the "expose" of a man schooled thoroughly in Christian orthodoxy that one can find little merit in the writing so far as learning the actual truth regarding the subject involved."

Neither of these statements is in our judgment correct. The mental reaction from Mr. McMurtrie's statement is the question, is he a Mormon? Or perhaps a derelict of that cult?

Dr. Snowden has indulged in too much irony and sarcasm to have the book described as a "calm, unprejudiced survey." It gives spice to the reading, but one wonders what would happen if Dr. Snowden should allow his contempt and disgust full play for a little while. The facts of fraud, lying deceit and fanaticism, robbery and murder are such as stir righteous indignation even in a historian. These facts are marshalled in this book in an orderly telling fashion, with a completeness beyond any other single volume that we know of. One can learn the whole story here. The evidences also are presented and examined. The case is made clear. These evidences and not Dr. Snowden must be refuted. Where it is at all possible Dr. Snowden has befriended these people, and we believe is a little more optimistic as to their becoming innocuous or even perhaps Christian than we are. And we look on this from the viewpoint of eight years residence in the North West.

Though there is a seeming softening of this solid mass of pagan superstition under modern education and the presence of a gentile population, yet if this younger generation should gain, even power enough in thirteen of those Western States to muddle things, we don't like to think of the consequences to the life of the United States. This book should be widely read.

A Manual of Christian Ethics

By Prof. Leander S. Keyser, D.D., Wittenberg College. Pages 132. Price $1.25 cloth. Published by the Lutheran Literary Board, Burlington, Ia.

Ten years ago we had the task of selecting a text book on this subject for the Bible Chair of a Christian College, and found nothing satisfactory at that time and were compelled to select a very unsatisfactory work and supplement it by lectures. Today if that task were presented we should unhesitatingly select this book. It was written for class room work. It covers in brief compass both theoretical ethics and practical ethics from the Biblical point of view. Much of it is in condensed form, so that to get at the substance, the scholar would be

compelled to think for himself, and the teacher would have a wide latitude for original comment. A student could soldier through it and get grades with little profit or he could use it as a guide, and by collateral research practically exhaust the subject.

We find but one weak spot in it. Dr. Keyser, while presenting plainly the fact of the divine origin of government, has not brought out the obligations of civil government to either acknowledge or obey the being who is the source of its authority. Nor does he bring out clearly the obligations of the state to its citizens. This book will probably have a second edition, and we sincerely hope when that time comes that Dr. Keyser will strengthen it by adding a section to enforce these elements of practical ethics.

This book would also be profitable for work in adult Bible classes.

Introduction to Social Statistics.

By Clarence G. Dittmer, Ph.D., assistant professor of Sociology, University of Wisconsin. A. W. Shaw Co., Chicago. 167 pages.

This book is a brief, elementary course in the science and art of gathering and using statistics. We should have welcomed this book at the beginning of our life's work, and the work would have profited by it. Any beginner in religious and social service needs the instruction these pages present, and these nine chapters are the simplest, most inexpensive way to get it.

The Federal Trade Commission, a bureau of the United States Government, has recently issued a report on the national wealth and income. One section deals with what are called non-profit institutions, religious organizations, benevolent and educational institutions and miscellaneous "foundations," community and public trusts. In total, fourteen and one-half billions of wealth are thus administered. About one-half of this sum is in educational institutions. The religious organizations are credited by the commission with property and endowment worth three and six-tenths billions of dollars. Huge as these sums appear, they are small in comparison with the nation's total wealth, which is estimated at three hundred and fifty-three billion dollars in 1922. The wealthiest single church is the Roman Catholic Church with twenty-three percent of the estimated total church property. In proportion to communicants, however, the Protestant Episcopal Church is the wealthiest, with an estimated wealth in church property at $223 per member.

—*The Lutheran*

CORRESPONDENCE SCHOOL

(*Continued from Page 37*)

You might appeal to the State Board of Education, the State Superintendent, or whoever is responsible for the book's presence and insist that the book be withdrawn or corrected.

In fighting this subtle propaganda it has to be done by two things; publicity, which points out the deception and the publication of the exact facts. It is like fighting a disease germ, or white ants, one has to exercise that eternal vigilance, of which we hear. Our encouragement lies in Lowell's words:

"Who speaks the truth, stabs falsehood to the heart."

Hoping you may succeed in getting fair text books, I am

Sincerely Yours.

Uncle Bertram's Garden Sass

Politicians today are saying, "It's wrong in principle to protect the weak by law," but I still box in young trees and use arsenate of lead on potato bugs.

Plants must have sunlight. It won't do to strain it through colored glass. They die. American principles are the same, they are kept alive by the knowledge of Christ, direct from the Bible, uncolored by men's notions.

I found a little warbler running along under the cabbage leaves this morning, eating the tiny worms. Just like many of our busy, obscure, cheery-hearted citizens. They are the one hope that evils won't get the better of us.

When the Eighteenth Amendment and the Volstead Act were passed, three people went to sleep; the school teacher, the preacher and the enforcement officer. Wake them and get them on the job again. There is another batch of voters coming on.

The other day I found a mole had run along a row of half grown cabbages. They all died. The little rascal was blindly furious when I dug him out and brought him to the light. These picture show men are just like that, in running under the Sabbath, the home and the church.

I saw in the paper the other day, that some German highbrow was arguing that the monkey descended from the man, and not man from the monkey. This is like the fellow that used to argue about here as to whether endive comes from dandelions, or dandelions from endive. In the meantime I raise endive and kill dandelions.

WITH THE CHECKS

The Christian Statesman:

I am sending you the name of a friend to whom I wish you to send a year's subscription to your excellent magazine.

Editor, Christian Statesman:

Enclosed find check for my subscription to your excellent magazine. I wish I were able to send much more to help carry on this good work.

Editors, Christian Statesman:

I like the October issue of the Statesman, and am sure it is winning its way wherever it goes, and that it will continue to grow in influence and usefulness, from month to month. I congratulate you on its contents.

With Best Wishes.

Clinton N. Howard, speaking in Geneseo, N. Y., said.

"The Eighteenth Amendment is the child of the Church and the referendum is the child of the saloon."

And as Horace Bushnell used to put it, we are quite assured of the out-populating power of the Christian stock. But it will have to do some rat-killing to avoid the bubonic contagion.

A. C. Smith, Utleyville, Colorado, broadcasting on an envelope addressed to this office.

"The Christian Statesman
Reveals the plot,
The political side
Of the Mormon rot"

Thanks. That's what we are trying to do. Glad we are in a measure succeeding.

Fellowship (Liquor Organ), of London, England, editorially.

"General Lincoln Andrews, the chief Prohibition Enforcement Officer of the United States, has been here asking this country amid all its own domestic troubles, to turn its attention to helping Washington to stop liquor going into the United States. This is its law."

The facts that the British Government invited General Andrews to this conference, and that Canada is losing $30,000,000 a year revenue by the return trips of the boats and trucks employed in smuggling, and that while these fellows shoot guards south of the line, they corrupt officials north of it, may indicate that British law needs co-operation as badly as does American.

Bernard Shaw, advising.

"I should decree that all bootleggers and their customers should be held in gaol and fed on alcohol until they implore to be allowed to swear off for life."

The only obstacle to this, is the constitutional prohibition against cruel and unusual punishment. Still, we believe it would be substantial justice.

The Pittsburgh Gazette Times, broadcasting.

"Backers of Gene Tunney in his victory over Jack Dempsey won $7,000,000 according to an unnamed gambler quoted in the Daily News.

Just one of the inevitable by-products of the fighting game.

Archbishop Maltulevucius, of Lithuania, speaking to that race in America.

"But if for any reason you feel that you cannot become acclimatized here, come back to the country of your birth. Do not attempt to change the country to suit your individual taste. Do not join disloyal anti-American organizations or movements."

What a glorious thing it would be if the Russian Jews, the Germans, and the Italians felt that way and would act on this advice.

Pittsburgh Gazette Times, broadcasting in Other Times, July 14th.

"Seventy-five years ago today Father Matthew distinguished apostle of Temperance arrived in Pittsburgh on the steamer Cornplanter, from Cincinnati."

Yet the grandsons of the men Father Matthew was fighting are surprised at the final success of his work. Their heads must be solid ivory, if an idea can't get through in 75 years.

The Religious Telescope, speaking editorially.

"While the North East has suffered deterioration (religiously), the South has improved as to the average."

It does seem odd that the lands of the Caviliers and the Dons have come to be called the "Bible belt," while that of the Puritans and the Dutch Protestants, have become in the main something else.

The Independent, broadcasting editorially.

"To date, the 'dominion idea' seems to us the fairest and most promising solution for the problem of Philippine independence."

Why not offer them a couple of stars in the flag. At the very worst, they could not muss up Uncle Sam's household more than Utah, New Jersey and New York have done.

Samuel McChord Crothers, speaking in the Independent.

"Why should a teacher of religion submit to conditions that render progress impossible and destroy respect for his own intellect?"

If teachers are driven to face such conditions, which we doubt, the only reason we know of is, that they have signed a contract to teach under such conditions and are being paid for it. Let them assert their independence by giving up the salary, and get a berth that suits them.

Ruth Hale broadcasting in the wet Boston "Independent."

"Nothing in the world but calamity and humiliation has ever resulted from passing a law in advance of the general custom."

Bosh! What about speed laws, laws protecting women, or the Nineteenth Amendment, or anti-counterfeiting laws, or a score of others that could be mentioned? This is just a silly fling of a liquor minded intellect of limited experience and observation.

The Rev. Alfred Shaw, broadcatsing in the Northwestern Christian Advocate.

"Any man who has reached the age of thirty without getting a black eye in some good cause or other has missed one of the greatest joys that life affords.

What a lot of people are missing the joy of life. Our message to them is "Come on. Get in. The waters fine."

Grant Morgan, speaking in "The Turth," Roman Catholic.

"All that the church teaches on the subject is, that heretics shall not be allowed to propagate their errors among Catholics in a Catholic country."

And yet they claim the liberty to propagate their doctrines in a Protestant country. The ghost of Torquamada still stalks through their schools and editorial sanctums.

The Truth, Roman Catholic organ, broadcasting.

"Calles should remember that the Catholic Church gave Mexico all the civilization that country possesses."

Calles would admit that in the main. What he is objecting to is, that the Roman Church handed out so little of it, and refuses to allow Mexico to draw from other sources of better civilization.

The Fellowship of Freedom, London, England, broadcasting.

"America is the latest example of a great nation slowly, but surely finding out that true remedies come from Heaven, and not from human Legislatures."

Sure we are, Cousin John. We are discovering that prohibition is the only way to do justice and love mercy in dealing with the liquor traffic. Growing bank balances, increasing prosperity, decreasing drunkenness and better social conditions every way, in spite of the rebellion of a few foreigners, may indicate that Heaven as well as Congress had something to do with it. Try it once and see.

The New York correspondent of the Liverpool Post, broadcasting.

"A nation-wide survey of the conditions prevailing in the United States compiled by Prohibition Organizers aided by enforcement officers, has resulted in the estimate that there are 40,000,000 hard drinkers in the United States, besides some hundreds of thousands of "moderates" and also that there is one bootlegger for every hundred citizens."

Why be so conservative? Why not make it 80,000,000? It is by such lies that the British rummies are trying to stop the progress of prohibition in those Islands. We believe most Britishers are too wise to take such stuff for the truth.

Archbishop Tiragre, of Armenia, speaking in the Homiletic Review.

"The Materialism of the Occident? Where is it? Personally, I have found, during the five years of my stay in America, that Christianity is applied more widely and consistently in this country than in any I have visited."

This should encourage us. We are trying to apply it to government as millions are trying to apply it to all life. Such an observation should lead us to thank God and take courage.

The California Liberator, broadcasting.

"The Nineteenth Amendment nails down the Eighteenth."

And yet, some folks think a woman can't drive nails. It does make us all comfortable when we think of this fact.

Pope Pius IX, to the puppet Emporer of Mexico, Maximilian.

"Your majesty is well aware that in order to repair the evils of revolution, the Catholic religion must continue to be the mainstay of the Mexican nation, to the exclusion of every other dissenting worship."

Is that the kind of religious liberty the Romanists are contending for in Mexico? On their own showing of "semper eadem" it undoubtedly is. We are glad that we can give the Romanist a better brand in the United States.

Editorial advice from the office of one sex journal, typical of all, is as follows:

"Here's a man, see? And his wife, see? And another man. Write about that. And let the shadow of a bed appear on every page, but never let the bed appear."

Yet a single one of these newer purveyors of evil suggestion has 2,000,000 subscribers. As far as we know the state of Ohio is the only state that is moving actively against this mass of news stand filth.

Senator Caraway, speaking:

"The West saw too many Cardinals at one time recently to make this a propitious time for any Roman Catholic to run for the presidency."

That is not the first instance of the failure of autocratic psychology. That show did make a good many Americans not in sympathy with the K. K. K. ask, "How would we like to have Al Smith kneel at the foot of the Washington monument and kiss the ring on the hand of a man who claims temporal suzerainty over the United States and do it as President. It makes us sick.

Pittsburgh Gazette Times, broadcasting.

"Jack Dempsey, heavyweight of the world, seems to have stepped into another legal tilt. It is alleged that, as he was leaving the ring in Philadelphia, following his defeat by Gene Tunney, he brushed a lady out of his path with a blow on the jaw. The victim of the alleged attack on the night in question was a member of the party of Governor Pinchot. She has instituted suit for $35,000 damages.

"It is said that Gov. Pinchot reproved Dempsey for his ungentlemanly act and also that he is ready to take the stand in behalf of his guest."

Yet, if we remember aright Governor Pinchot in reply to some citizens who protested against that fight, said that "boxing as practiced today is not a brutalizing sport."

Would he have suffered in this manner at a World Series or a tennis tournament?

RECIPE FOR GREY HAIR

To half-pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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